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ABSTRACT

From the Religion in Elementary Social Studies Project (RESS), this first-grade unit is the first of six classroom material packages containing teacher's guides and student learning activities. Designed to infuse religion study into the elementary social studies curriculum, the content of the RESS modules is multidisciplinary. The basic strategy employed is the inquiry method. The first-grade unit consists of three modules which stress religious meaning and commitment, focusing on realizing and reconstructing meaningful space and time and relating experiences of wonder and joy. Each module in the teacher's guide contains the following information: conceptual framework; learning strategies; role of the teacher; learning activities; materials needed; preparation; evaluation; and resources and references. The document also includes student materials and an evaluation report of the first-grade unit. (Author/JR)

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RELIGION IN ELEMENTARY SOCIAL STUDIES

SO 008 658

LEVEL ONE

Teacher's Guide

The Religion in Elementary Social Studies Project

The Florida State University

Tallahassee, Florida

funded by

W. B. Clement and Jessie V. Stone Foundation, Chicago, Illinois, and National Endowment for the Humanities, Washington, D.C.

July 1, 1972 -- June 30, 1975

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The Religion in Elementary Social Studies Project (RESS) is the second major effort in curriculum development and teacher education at The Florida State University in the area of religion-study in public education. An earlier project, funded by the Danforth Foundation, developed and tested student learning materials and teachers' guides for religion in social studies education on the secondary level. A teacher training program was designed and implemented to disseminate the curriculum. These materials were developed by Drs. Robert A. Spivey, Edwin S. Gaustad, and Rodney F. Allen.

Out of the experience and success of the secondary level project, an elementary level program the RESS project, began in September, 1972.

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SERIES SCOPE: Six levels

SPECIAL FEATURES:

*Centered on learning about religion as part of in-school instruction in the social studies curriculum

*Emphasizing search for meaning, personal knowledge

*Conceptually structured

*Inquiry oriented

*Using mixed media

*Employing cross-cultural content samples

*Correlated with interdisciplinary approaches and programs in social education

*Levels structured to correlate with educational research on stages of learning

RESS is designed for the emotional and intellectual development of the child in our multi-religious and multi-ethnic society. It consists of three modules on each of the six grade levels. A module focuses on the development of a main idea. Each module consists of four to six sequential learning encounters which develop concepts and organizing ideas related to the main idea. An encounter usually provides activities for one or two days of work. In this way, a module may be completed in one to two weeks.

Each grade-level set of three modules contains:

*a teacher's guide with general and behavioral objectives, teaching strategies and resources, and background information

*packets of multi-media learning materials which include: slide series, audio cassettes, student reading books, student activity books, sort cards, picture sequence cards, data analysis and retrieval charts

While the encounters within each module are sequential, the modules themselves may be used interchangeably. In this way, the teacher can use each module when it best correlates with the regular social studies program.

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RATIONALE FOR RELIGION IN ELEMENTARY SOCIAL STUDIES

> "One's education is not complete without a study of comparative religion and its relationship to the advancement of civilization . . . . Nothing we have said here indicates that such study . . . , when presented objectively as part of a secular program of education, may not be effected consistent with the First Amendment."
>
> from the majority opinion of the United States Supreme Court, 1963, Schempp Case

The religious dimension, or religion in its varied secular and non-secular manifestations, has to do with world view, a sense of reality from which a person and/or a community makes sense of life. This perspective is reflected in life style, the way in which a person or a community moves, acts, and lives. Religious experience is a significant dimension of life in all human societies.

The undeniable educational necessity for study about religion in public education is recognized at the level of higher education. Moreover, a number of efforts have been made at the secondary level. What is often overlooked, however, is the impoverishment of elementary level education which ignores the study of religion. This omission was recognized in a 1972 report on the treatment of minorities in elementary social studies textbooks. Among the criteria used by the committee of seven educators were the following:

> "Is the role of a variety of religious groups in our society, both past and present, included?"
>
> "Is the legitimacy of a variety of life styles acknowledged?"
>
> "In dealing with various matters, do the authors commit 'sins of omission'?"
>
> "Would the book tend to encourage a positive self-image?"*

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*Michigan Department of Education, Early Elementary Social Studies: A Report on Regards to Their Treatment of Minorities. Lansing, Michigan: Michigan Department of Education, 1972

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The rationale for the RESS Project affirms that the study of religion is the proper and necessary responsibility of the schools, even at the early elementary level, and that its incorporation into the elementary program provides a more holistic approach to social studies education.

The child should receive a "complete" education from his earliest entry into school. Learning about significant areas of our society cannot be magically suspended until higher grade levels. The failure to provide correct information and guided sensitizing experiences in the area of religion may result in the early formation of stereotypes, misconceptions, distrust, and prejudice. The RESS program in learning about religion is non-denominational, non-proselytizing, and academically responsible. The program develops a broad conceptual framework, empathetic attitudes, and analytic skills at each child's level of development for investigating varied world views, life styles, and traditions.

The RESS program draws upon established research* in determining content and methodology appropriate to the child's level of cognitive and moral development. At the elementary level, study about religion contributes to the development of self-concept as the child affirms his own or his family's world view and life style, whether it is secular or non-secular. At the same time, learning about religion in the elementary school fosters attitudes of empathy and appreciation that are vital to the working out of equitable mutual accommodations in our multi-religious society.

In this way religion in public education supports a primary goal of elementary social studies -- educating children to become thinking-feeling citizens whose judgments will be based on factual analysis and sound reasoning, tempered with empathy and compassion.

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*Jerome Bruner, The Process of Education. New York: Random House, Inc., 1960.
Ronald Goldman, Readiness For Religion, A Basis for Developmental Religious Education. New York: Seabury Press, 1965, 1968.
Jean Piaget, The Child's Conception of the World. Totowa, N.J.: Littlefield, Adams and Co., 1969.
Jean Piaget, The Moral Judgment of the Child. New York: The Free Press, 1965.

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CONCEPTS

world view (story)
lifestyle (way)

sacred/profane:
- time
- space
- scriptures
- objects
- symbols
- myth
- ritual
- ceremony
- celebration

discernment
commitment

religious/secular:
- traditions
- community
- institutions
- leaders
- adherents

the sacred
faith

diversity
- acculturation
- change

interdependence

OBJECTIVES

BEHAVIORAL OBJECTIVES

Behavioral objectives for each encounter within a module are clearly stated in the teacher's guide for each level. The behavioral objectives provide an evaluative check for the child's understanding of each encounter's organizing idea, sensitivities, and skills.

GENERAL OBJECTIVES

The purpose of the RESS Project in its six levels is to develop the following main ideas, sensitivities, and skills:

Main Ideas

1. The religious dimension has to do with world view and life style.

2. World view is a sense of reality from which a person and/or a community makes sense of life.

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3. Life style is the way in which a person or a community moves, acts, and lives; life style reflects world view.

4. The religious dimension is manifested in both religious and nonreligious traditions.

5. Religious traditions develop out of the interaction of the adherents with the sacred in time and space.

6. A religious tradition is a pattern of thinking, feeling, valuing, and acting preserved by a community and manifested in events, persons, documents, artifacts, rites, customs, beliefs, and ideas.

7. Religious communication is symbolic; it points beyond itself.

8. The religious dimension is universally manifest in human societies.

9. The religious dimension is both a personal and a community experience.

10. The religious dimension and culture are mutually interdependent.

11. Religious experiences and expression change over time.

12. The study of the religious dimension and of religious traditions is an integral part of the study of humankind.

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Sensitivities

Developing self concept

1. feeling free to make appropriate references to and statements about her own world view, life style, and religious and/or secular traditions

2. living openly by the commitments which his world view and life style entail

Developing empathy for others

3. appreciating the diversity of world views and life styles in human societies

4. supporting a person in his beliefs and behavior which are unique to his secular or religious tradition

5. being willing to negotiate accommodations for persons in the living out of their traditions

6. considering the values of particular traditions which might be involved in a problem-solving situation

Skills

Introducing Encounters

1. relating knowledge or real experience to the learning situation

2. participating in a real experience through
   - sense experience
   - simulation
   - field trips

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3. considering a problem by
   - examining a single concept series of pictures

Developing Encounters

4. developing concepts and generalizations by
   - stating and checking hypotheses
   - acquiring information through
     - listening
     - viewing
     - interpreting graphic materials
     - reading
   - locating information
   - organizing information
   - comparing and contrasting
   - analyzing information
   - making associations

5. attaining concepts

6. internalizing the learning

7. applying generalizations

8. becoming sensitized through
   - exploring feelings
   - expressing feelings
   - empathizing

9. working with others effectively

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Evaluating Encounters

10. demonstrating comprehension of concepts, organizing ideas, sensitivities, skills through
    - creative activity
    - completion of worksheet activities
    - manipulative activity
    - oral statements
    - role play
    - classroom behavior toward others

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CONTENT

The content of the RESS modules is multi-disciplinary, though particular disciplines may have greater emphasis at a given level. A conscious effort has been made to balance the content so that it will present activities in the areas of knowledge, sensitivities, and skills.

Levels Already Under Development

Level 1
Social Studies Correlation: Cross-Cultural Family Studies

Module on Sacred Space--The Home
Realizing and reconstructing meaningful space

Module on Sacred Time--Celebrations
Realizing and reactualizing meaningful time

Module on World view and Life Style--Story and Way
World view ("story") and life style ("way") and related experiences of wonder and joy

Level 2
Social Studies Correlation: Cross-Cultural Community Studies

Module 1: The Temple Mound Builders
Religion as a community experience in a homogeneous society

Module 2: Java
Religion as a community experience in a society of cultural diversity

Module 3: Our Community
Religion as a community experience in the child's own community

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Projections for Remaining Levels

Level 3

Social Studies Correlation: Studies of Societal Change in Urban Settings

Modules to explore religious values and practices within changing societies

Level 4

Social Studies Correlation: Environmental Studies

Modules to investigate secular and non-secular frameworks for exploring humankind's relation to nature

Level 5

Social Studies Correlation: Studies of United States Sociology, Economics, History

Modules to study the religious dimension, or religion in its varied secular and non-secular manifestations, in the United States, past and present

Level 6

Social Studies Correlation: Studies of the United States as Part of a World Community

Modules to compare systems of values and beliefs of the United States and other societies and to investigate the interaction of these societies in areas of mutual concern

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METHODOLOGY

The basic strategy is the inquiry method applied to the program's knowledge, sensitivities, and skills objectives. The primary levels provide a broad background of experience for the development of basic concepts for learning about religion. At the intermediate levels these experiences and concepts form the basis for further explorations of the religious dimension in human societies.

Each encounter begins with an "opener" designed to relate the area of study to the child's own experience, or, when it seems likely that the area of study is entirely new to the child, to provide her with an initial experience. Many of these opening activities involve the senses of tasting, touching, and smelling, as well as hearing and seeing. The opener provides focus for the area of inquiry and a purpose for seeking further knowledge and understanding.

Active learning is initiated through a variety of media: slides, audio cassettes, study prints, sort cards, globes, maps, charts, and student booklets. At the early levels printed materials are read with the teacher rather than independently. Children derive information, form hypotheses and later check them, organize and analyze information, make predictions, and develop generalizations. Learning activities provide opportunities for the child to affirm his own or his family's world view and life style and to empathize with persons of differing world views and life styles, Activities are designed to help the child internalize the learning through a variety of creative activities, such as art, music, drama, role playing, poetry, story writing, and through real life experiences in the classroom.

The evaluative instruments for the encounters are most often individual activity sheets or individual creative projects. These individual evaluative instruments provide the teacher with a check on the progress of each child and do not penalize the less verbal student.

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IMPLEMENTATION

While the encounters within each module are sequential, modules on each level may be worked into the academic calender where they best correlate with the existing social studies curriculum.

The encounters may be used for large or small group instruction. Frequent options are provided for individual students of varying abilities and interests.

Thorough study of the teacher's guide and familiarity with the learning materials are essential before introducing the program to the students. A one-day service workshop for teachers and administrators will be developed to facilitate implementation of the program. Videotapes will be used to promote:

- confidence in the legality of learning about religion in the public school

- competence in using the materials and strategies effectively

Administrative and community support should be encouraged and the teacher should be willing to work cooperatively with administrators and interested parents.

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NATIONAL FIELD TESTS TO BE CONDUCTED IN 1974-75

During the spring of 1973, the modules for the first level were pretested in the Leon County School System, Tallahassee, Florida. Similar local pretests will be scheduled for each level during its earliest stage of development in order to provide the developers, both writer and artist, with day-to-day feedback in the designing of prototype materials.

A national testing program will be designed during the summer of 1973. The purpose of the national testing program will be to evaluate the curriculum, methodology, and materials among a variety of student populations. Experimental use of the materials will be located in four project-approved national testing centers in the East, South, Midwest, and West Coast beginning in January, 1974. These centers have been chosen to include representative student diversity in academic, racial, economic, and religious composition. Staff personnel will monitor the testing situations and provide the feedback necessary to revise the program for eventual wider dissemination.

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EXPERIMENTAL MATERIALS

For further information write to:

Religion in Elementary Social Studies Project
The Florida State University
426 Hull Drive
Tallahassee, Florida 32306

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INTRODUCTION TO LEVEL ONE

ORGANIZATION OF CONTENT AND LEARNING EXPERIENCES

Encounter		
	*MODULE ON STORY AND WAY	9
1	Story	14
2	Wonder	40
3	Way	59
4	Joy	82
5	Tradition	100
	MODULE ON SACRED SPACE	108
1	Personal Space	114
2	Homes	122
3	Making a Home	130
4	Diversity of Homes	141
5	Moving	152
	MODULE ON SACRED TIME	159
1	Birthday	165
2	Perahera	171
3	Passover	180
4	Tradition	193
5	Diversity of Traditions	209

*At this first level, the child explores three interrelated learning MODULES, each MODULE focusing on a particular area of inquiry about religious meaning and commitment.

**The ENCOUNTERS within a particular MODULE provide a series of sequential contacts between the child and the religious environment of human societies. The potential of each ENCOUNTER depends upon the child's predispositions and prior learning. It is expected that the learning outcomes will differ for each child in relation to his individual perceptions.

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CONCEPTS AND ORGANIZING IDEAS FOR RESS LEVEL ONE

MODULE ON STORY AND WAY	MODULE ON SACRED SPACE	MODULE ON SACRED TIME
ENCOUNTER 1: Story story Every person has his own story.	ENCOUNTER 1: Personal Space space, personalization A person in his own special way can make a space his own.	ENCOUNTER 1: Birthday story, celebration Every celebration has a story.
ENCOUNTER 2: Wonder story, wonder People everywhere wonder at things around them. The things you wonder at are part of your story.	ENCOUNTER 2: Homes space, homes A home is a place for a family's special way.	ENCOUNTER 2: Perahera story, celebration Every celebration has a story, as seen in other lands.
ENCOUNTER 3: Way way Every person has his own way. Every person's way is a part of the way of her family and of other groups of which she is a part.	ENCOUNTER 3: Making a Home space, homes, construction meaningful space A family in its own way can make a living space its home.	ENCOUNTER 3: Passover story, celebration Every celebration has a story, as seen in our land.
ENCOUNTER 4: Joy joy People everywhere find joy in living. The joy you find in living is part of your way.	ENCOUNTER 4: Diversity space, homes, diversity A variety of homes are places for each family's special way.	ENCOUNTER 4: Tradition story, celebration tradition People who share the same celebration are said to belong to the same tradition.
ENCOUNTER 5: Tradition story, way, tradition People who share the same story and way are said to belong to the same tradition.	ENCOUNTER 5: Moving space, homes, moving, remembering Families can make new homes when they move. A person can remember his old home.	ENCOUNTER 5: Diversity of Traditions story, celebration A variety of people share different celebrations and belong to different traditions.

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CORRELATION OF MAIN IDEAS WITH LEVEL ONE

MAIN IDEAS FOR RESS CURRICULUM	MODULE ON STORY AND WAY	MODULE ON SACRED SPACE	MODULE ON SACRED TIME
1. The religious dimension has to do with world view and life style.	*	*	*
2. World view is a sense of reality from which a person and/or a community makes sense of life.	*	*	*
3. Life style is the way in which a person of a community moves, acts, and lives; life style reflects world view.	*	*	*
4. The religious dimension is manifested in both religious and nonreligious traditions.			
5. Religious traditions develop out of the interaction of the adherents with the sacred in time and space.	*	*	*
6. A religious tradition is a pattern of thinking, feeling, valuing, and acting preserved by a community and manifested in events, persons, documents, artifacts, rites, customs, beliefs, and ideas.	*		*
7. Religious communication is symbolic; it points beyond itself.			
8. The religious dimension is universally manifest in human societies.			
9. The religious dimension is both a personal and a community experience.	*	*	*
10. The religious dimension and culture are mutually interdependent.			
11. Religious experiences and expression change over time.			
12. The study of the religious dimension and of religious traditions is an integral part of the study of humankind.			

*Key development
No mark indicates supportive development.

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RESS MATERIALS FOR LEVEL ONE

RESS MATERIAL	MODULE ON STORY AND WAY	MODULE ON SACRED SPACE	MODULE ON SACRED TIME
TEACHER'S GUIDE	Teacher's Guide, pp. 9-107	Teacher's Guide, pp. 108-158	Teacher's Guide, pp. 159-212
ACTIVITY BOOKS		Special Places	Special Times
READ-ALONG BOOKS	About Me	About My Special Places	
AUDIO CASSETTES			"The Story of Buddha's Tooth" "The Buddhist Perahera Celebration" "The Jewish Passover Celebration" "The Story of Hebrew Freedom"
SLIDE-TAPE PRESENTATIONS	"Stories of Other Children" "Wonder in My Story" "Ways of Other Children"	"The Water Jar Story"	
SLIDE PRESENTATION	Joy		

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USING THE TEACHER'S GUIDE

Preceding each module, the teacher's guide provides the following information:

Conceptual Framework for the Module

Learning Strategies for the Module

Role of the Teacher

The format and annotations used in the ENCOUNTERS is described below:

NAME OF MODULE

NUMBER AND NAME OF ENCOUNTER

KNOWLEDGE

CONCEPTS: Concepts introduced at each grade level are used throughout successive levels. (See page v.)

ORGANIZING IDEA: Organizing ideas serve to develop the Main Ideas. (See pages 2 and 3.) Organizing ideas are introduced in sequential order so that each provides further development of the understandings from the preceding ENCOUNTER.

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SENSITIVITIES: These relate to the two areas of self concept and empathy. (See page vii.)

SKILLS: The skills are listed in the left margin at the point where they are introduced in each ENCOUNTER. A complete list of skills may also be found on pages vii and viii.

BEHAVIORAL OBJECTIVE(S): The BEHAVIORAL OBJECTIVE(s) provide(s) an evaluative check on the child's comprehension of the concepts, organizing ideas, sensitivities, and skills.

MATERIALS NEEDED: This list includes RESS materials, audio visual equipment, and any special materials the teacher will need to have available.

PREPARATION: Because it is assumed that the teacher will have read the MODULE in its entirety, the PREPARATION refers only to procedures which might vary from one ENCOUNTER to another, such as: setting up and checking the audio visual system, previewing slide series and audio tapes, assembling items for sense-training activities or for role plays, arranging the room for small group work, or contacting resource persons.

INTRODUCTION

The INTRODUCTION provides a way to focus the child's interest on the organizing idea to be developed. It might be in the form of a review and further development of the organizing idea from the preceding encounter. It might present a problem to provide an opportunity for hypothesizing. It might be something designed to excite the student's curiosity.

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DEVELOPMENT

The development is the major portion of the ENCOUNTER. It involves the employment of academic and social skills in a sequential series of investigative and analytic tasks which culminate in making associations and, on a higher level, forming generalizations.

Some ENCOUNTERS might require more than one day to complete. The dotted line suggests logical points at which the teacher may wish to divide the ENCOUNTER into shorter learning segments.

T: This symbol indicates statements spoken by the teacher and provides her with a model for the proper treatment of religion in public education. It provides a guide for the teacher in rephrasing, expanding, or eliminating questions in relation to her assessment of the students interests and abilities.

Large boxes are used to insert background information for the teacher. This information may relate to the content or to the particular approach which should be used.

Directions for organizing particular learning activities appear in the smaller boxes.

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EITHER: These words indicate alternate learning activities within an ENCOUNTER. They usually present the teacher with the choice of a more expanded or a more direct proceedure for information analysis.

OR:

CONTINUE: Indicates the point at which the ENCOUNTER continues following completion of one or more of the alternate learning activities.

EVALUATION:

The evaluation requires the student to internalize the learnings and to apply or synthesize them in an activity designed to measure the fulfillment of the behavioral objective.

EXTENDING EXPERIENCES

These are additional activities which serve to enrich the learning and to provide opportunities to individualize instruction. They frequently suggest alternate uses for RESS materials. The poems, books, films, filmstrips, and records used in the EXTENDING EXPERIENCES have been reviewed by the project staff.

RESOURCES

Poems, books, films, filmstrips, and records which are listed under RESOURCES annotated where they appear in the EXTENDING EXPERIENCES.

REFERENCES

The references used by the project staff in developing the ENCOUNTER are included here.

SCRIPTS

Scripts for slide-tape presentations or audio cassettes are at the very end of the ENCOUNTER.

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MODULE ON STORY AND WAY

Encounter 1: Story.....p. 14

Encounter 2: Wonder.....p. 40

Encounter 3: Way.....p. 59

Encounter 4: Joy.....p. 82

Encounter 5: Tradition.....p. 100

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[redacted]

CONCEPTUAL FRAMEWORK

People are a poem,
A mystery and a song
Which must be learnt again and again,
Which must be learnt slowly
With care, with reverence,
With wonder, with love
Learnt endlessly and joyously.
People are like this.

--Zambian grandfather

page 17
The YWCA Magazine
June 1972

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"The word 'religious' is used, then, in two quite different senses. In its most neutral sense it simply means that a human life is a declaration of identity, significance, role, place: all action is the living out of a story in a cosmos. In this sense, whether they are aware of it or not, all men and women live out a commitment, a faith, a selection. In its second, more normative sense, religion is the awareness of the story dimension of life: it is an awe, reverence, wonder at the risk and terror of human freedom. It is an awakening from a merely routine, pragmatic round of actions and a sense of being responsible for one's own identity and for one's own involvement with the identities of others. The two fundamental religious questions are: Who am I? and Who are we, we human beings under these stars?" (p. 46)*

*all quotations are from Michael Novak. Ascent of the Mountain, Flight of the Dove. New York: Harper and Row, 1971.

"What are the criteria for which story I ought to be acting out? Proximately, these criteria may be stated as if they were ethical principles. . . . (a) My story ought to be proper to me and no one else; there ought to be elements of uniqueness in it. (b) My story ought to be appropriate to the times: partly in harmony with and partly in dissonance with the general cultural story to which it contributes. (c) My story ought to be appropriate to my own possibilities. It ought to maximize the liberation of my potential - mine, not that of some other. (d) My story ought to be appropriate to the stories of those to whom I am bound by family, friendship, community - partly in harmony with and partly in tension with theirs." (p. 61)

"What makes actions ethical is awareness, choice, decision; these are always singular. Moreover, they distinguish human action from all other processes. They are the essence of story." (pp. 69-70)

"Finally, the category 'story' is not only personal. Institutions instruct persons in roles they should play, in manner, style, seriousness, initiative, etc. Language itself tutors one's perceptions and emotions. So also do cultural history, economic system, class or status, profession or occupation, age, race, sex, religion, and the like. Each of these determinants inhibits the unfolding of some stories and encourages that of others. Besides one's own personal story, therefore, there is the further question of how one's story bears on those of the institutions and groups to which one belongs." (p. 68)

In answer to the question "Who am I?" the early primary child seeks to establish his own identity and personal worth in relation to the world around him. He is adapting to a wider social environment as he broadens his contacts at school and in his neighborhood. For the first time he is directly confronted with contrasts between his own family's tradition and life style and those of his friends and classmates. He begins to discover that his story/tradition is unique in certain ways. This early experience of self-discovery should be a positive one of pride and joy in being "special". The child should be guided to see that this uniqueness is part of every person's story and that it is natural. At the same time, he needs to find ways in which his family tradition plays a valued, contributing role in the larger society in which he lives.

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The Module on Story and Way presents a series of encounters in which the child explores his personal identity and self concept by reviewing significant events from his own world view (Encounter 1: Story) and by identifying the norms and customs of his own lifestyle (Encounter 3: Way). He recognizes the social context of his story and way by placing them within a particular tradition, or system of a shared world view and lifestyle (Encounter 5: Tradition). He discovers that, while his identity is unique to himself, it is also linked to close ties with his own family and with a wider community of other families. He also observes the similarities and differences in the stories and ways within the traditions of his classmates and begins to accept diversity as natural. Encounter 2: Wonder and Encounter 4: Joy sensitize the child to those levels of perception and endeavor which give added meaning and value to the human experience in both a personal and a social context.

LEARNING STRATEGIES

In the four encounters on Story, Wonder, Way, and Joy, slide-tape presentations are used to provide a basis for exploring related elements in the child's own experience. The slide series in the first three encounters are accompanied by an audio cassette. The slide series in the fourth encounter is presented without sound as a discussion activity during which the children are invited to respond verbally to the slides during the viewing.

After each of these four encounters the child is encouraged to draw a picture of a similar experience from his own story or way. Early in the module some children may block at drawing either because they have not yet been able to focus on what it is they are to describe graphically or because they are unwilling to do so. Alternate activities are suggested for these children so that they will continue to be involved in the learning. It is anticipated that they will participate more fully as the module develops.

After two or more encounters the teacher will be able to suggest that the child's collection of drawings could go together in a book which tells a real story about the child. She should make frequent statements about how each drawing tells another part of the child's story or way, so that these two concepts are strengthened and extended throughout the development of the module. After the fourth encounter the books should be assembled. The children should give their own descriptive titles for their books.

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In Encounter 5: Tradition a "read-along" book is used to review the concepts of story and way and to introduce the concept of tradition. The child then shares his personal "story" book with others in the class to compare his own story and way with those of his classmates.

ROLE OF THE TEACHER

The teacher should support each child's identification with the world view and lifestyle of his own particular tradition. The child's acceptance of diversity will be modeled on the teacher's attitude and behavior in the classroom. While the teacher may not feel she can approve of certain beliefs, nonetheless she should support the child's right to hold them. At the same time, it should be understood that she would not permit one individual's beliefs to impinge upon the rights or well-being of others.

The value of secular as well as religious traditions should be recognized. Many children in our society come from nonreligious families, and any implication that every child should belong to a religious group or hold church membership should be avoided. In the module the children discover parts of their tradition which they share with their classmates. Because children often equate "more" with "better", no effort should be made to tabulate how many children belong to a particular tradition.

In addition to reading the module in its entirety the teacher may wish to read Chapters 2 and 4 in Michael Novak's Ascent of the Mountain, Flight of the Dove for a deeper understanding of the conceptual framework for this module. In his book, Novak presents religious studies as an inquiry into possible identities, a full articulation of ways of life. The choices you have made and the ones you are yet to make, the things you make important and those irrelevant, make up your sense of reality, your story, your symbol. With an awareness of the story dimension of life, we are open to awe, reverence, and wonder at the risk and terror of human freedom.

00031

MODULE ON STORY AND WAY

ENCOUNTER 1: STORY

KNOWLEDGE

CONCEPT: story

ORGANIZING IDEA: Every person has his own story.

SENSITIVITIES: feeling free to make appropriate references to and statements about his own world view, life style, and religious and/or secular traditions

appreciating the diversity of world views and life styles in human societies

supporting a person in his beliefs and behavior which are unique to his secular or religious tradition

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVE: The child will be able to tell something about his own story verbally or in picture form.

MATERIALS NEEDED: RESS sound-slide presentation: "Stories of Other Children"
carousel slide projector
cassette tape recorder
drawing paper
crayons

PREPARATION: Set up and test slide projector and tape recorder.
Preview RESS sound-slide presentation, "Stories of Other Children."

00032

INTRODUCTION

The concept of the family should be one which has meaning for all children. The definition of family as simply "the people you live with" seems to have the most universal application.

T: We're going to look at some pictures about other children.
Some of the children are tiny babies.
Some are two to five years old.
Others are your age.
Each picture tells about something that happened to a child as he grew.
Watch the pictures carefully.
See if any of them are like something that happened to you.

relating knowledge or real experience to the learning situation

DEVELOPMENT

acquiring information through listening and viewing

Present RESS sound-slide presentation, "Stories of Other Children."

analyzing information

Review the content of the presentation with the class by showing the slides again without sound and by
EITHER asking the children to tell what is happening in each picture and encouraging them to tell of similar events in their lives
OR using the questions given in the EXTENDING EXPERIENCES to direct review.

00033

EVALUATION

acquiring information through listening

T: Like boys and girls all over the world you too were born into a certain family.
You were given your special name.
You learned your ideas about the world from the people who were close to you.
If you would put all of these things about yourself together in a book, it would tell a story about you.
It would be the story of you.

Write the following titles on the chalkboard:
When I Was Born
How I Was Given a Name
Things I Needed As I Grew Older
Some Things I Was Taught

analyzing information

T: Which of these things can you remember?
Which things happened when you were too small to remember, but you have been told about them?

internalizing the learning

Think about these parts of your story.
What people are in them?
Where did these things take place?
What happened?

00034

See if you can draw a picture about something that happened to you.
You can choose a title for your picture from these I wrote on the board.
Your picture will be a part of your story.

demonstrating comprehension of concept, organizing idea, and sensitivities through creative activity

Distribute drawing materials.
Each child should write an appropriate title on his picture.
A child who has difficulty thinking of a picture to draw may start by writing his full name on a page and decorating the page. Talk with him, stressing that his name is an important part of his story.
Some children may wish to draw more than one picture.
Invite the children to share their drawings with each other and then to put them away carefully so that other pictures may be added later.

EXTENDING EXPERIENCES

Review with the children the content of the RESS sound-slide presentation, "Stories of Other Children," by using the following questions as you re-show the slides without sound:

Slide Number	Discussion Question
3 4 5	At the beginning of the presentation there were many different sounds. What sound did you hear when you saw each of these pictures?

00035

Slide Number	Discussion Question
	All of these sounds were ways of spreading good news. Can you remember what kind of good news it was? The three pictures showed different ways of telling about births. Did anyone tell about your birth? Who? Did they fire a cannon, ring a bell, or shout outside? How did they tell about your birth?
6	How are these children different from one another? They are different in some ways, but in other ways they are alike. One way they are all alike is that each one of them has a name.
7	What is happening in this picture? This is the way some babies in India are given a name.
8	What is this priest doing? Why is the priest doing this? Does the baby need his hair washed? Choose a word that would best complete this sentence. Every baby that was ever born has a _____. What is your complete name? How was your name chosen? Do you have a nickname? Why were you given that nickname?
9	What things would children need as they grow up?
10	Why is this baby being given a hatchet to touch?
11	Why is this child getting shoes?

00036

[redacted]

Slide Number	Discussion Questions
	As a child grows up he will be able to do more things. He will have needs for special things. What things did you need as you became older? What things did you need to learn how to do?
12	Children grow up and add to their stories. What things will children be taught to do when they are older?
13	What is this Navaho girl doing? Why is she doing this?
14	What is this boy of Thailand doing? What are children of Thailand taught about living things?
	What things have you been taught?

Read the Background Information on Names and Naming given in the RESOURCES and share this information with the children in discussing their own names.

Have each child make a "People in My Story" chain, similar to paper chains for Christmas trees but with a name written on each link.

Explain to the children that the people in their story are linked together by the same name or the same home or all the things they remember together. Help the child think of the names of people who are important in his story: himself, mother, father, sisters, brothers, aunts, uncles, grandfathers, grandmothers, cousins, close friends. It would be good for each child's chain to be long enough to wear as a necklace or to string across a window at home. Classmates might be included to lengthen the chain. Several links should be left blank for the people who will be in the child's story in the future.

[redacted]

000037

Bring to class a facsimile of a birth certificate for all the children to examine.
Ask the children:

"What can you discover from the birth certificate?
A birth certificate tells us about the beginning of someone's story. Who's story is this?
Who are some of the people in _____'s story? How do you know?
Was _____ very big when he/she was born? How do you know?
Where was _____ born?
When was _____ born?"

Directing the above questions toward the children could lead into their making "birth certificates" for their story books. If the children do make such a page, ask them where they will put it in their books and why?

Bring some baby clothes to school and let the children compare the size of the infant garments with the size of their own clothing.
Lead the children in a discussion on growing as a part of their stories.

Ask the children if they have sequences of photographs from each year of their life which they could bring to school to share.
After looking at the photographs together, lead the children in a discussion on growing as a part of their stories.

Read to the children Marie Louise Allen's poem, "Five Years Old" (see RESOURCES).
Lead the children in a discussion by asking questions such as:

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"Can you remember being five years old?
Can you remember being in kindergarten?
Now I want you to think very hard.
Can you remember something that happened to you before you were five?
Can you remember before that?
What is the earliest thing you can remember?
Close your eyes and think.
Part of your life you can remember, can't you?
Can you actually remember being a tiny newborn baby?
Yet you were a baby once.
How do you know about this part of your life that you can't remember?
Everything you can remember yourself and everything you were told about your life before you can remember it are part of your story--the story about you."

Read to the children Dorothy Aldis's poem, "Everybody Says," and the first part of Walter de la Mare's poem, "Me" (see RESOURCES).
Ask the child to think of as many ways as he can that he is "just me," that is, unique. Guide the thinking to include physical appearance, name, family, likes and dislikes, experiences, etc.
Help the child to see that all these things are part of his story.

Read to the children one or more of the poems given in the RESOURCES from All About Me-Verses I Can Read
Ask the children:
"Does the poem tell something about you?
Raise your hand if it does.
How many people raised their hands? Why?
Sometimes parts of different persons' stories are alike."

00039

Read to the children selections from the Little Herder series by Ann Clark (see RESOURCES).
Help the children recall Little Herder from slide 13 of "Stories of Other Children."
After listening to "Possessions," perhaps each child in the class could make his own poem at the same time by filling in the "blanks" out loud as the teacher narrates:

"I have _____ hair.
I have _____ teeth.
My hands are _____ with many fingers.
My feet are _____ with many toes.
My arms are _____ and _____.
My legs are _____ and _____.
(Read the next six lines without blanks.)
"I have _____ names,
a first name,
_____;
a middle name,
_____;
a last name,
_____;
a nickname,
_____;
a_____ name,
_____;
But with all those things
I still am only
one little _____.
Isn't it strange?"

Or this fill-in-the blank poem could be mimeographed or written on the board for the children to complete and add to their story books.
The children's attention should be called to likenesses and differences among their classmates.

000040

After reading to the children "Herding," ask them to tell back how this little girl received her name.

Then ask the children how they received their names--first names, last names, nicknames.

The four books in the Little Herder series (see RESOURCES) would be a real treat for you and your class. Little Herder's story is narrated in simple, beautiful free verse and illustrated with pen and ink drawings. Appropriate selections from the books could be used in conjection with each ENCOUNTER of MODULE ONE; or reading the books to the class (and discussing the organizing ideas) after the MODULE is completed could serve as a delightful and helpful review.

Read to the children, or have available for the children to read for themselves, the following books from the Garrard "Venture Book Reading Program for Grade 1" which relate to the concept of a personal story:

- All About Me - Verses I Can Read edited by Leland B. Jacobs (Simple verses reflect inner thoughts, wishes, moods, and activities that are universal to childhood.)
- I Don't I Do by Leland B. Jacobs (Strong repetitive verses about activities enjoyed by children help the reader appreciate the unique joys of being a child, as compared with various animals.)
- Too Fat to Fly by Adelaide Holl (This delightful tale of the uniqueness of the individual is told about an elephant, but could easily be transferred to children's experiences.)
- Around Another Corner by Emily Hearn (The themes of growing up and wanting to help others are basic to this story about a Puerto Rican boy.)
- Puppy Love by Wayne Carley (A young girl learns to love and care for her puppy and then her baby brother.)

(see RESOURCES.)

00041

Read to the children Many Names of Lee Lu by Helen Cloutier (see RESOURCES.)
Lee Lu is a Chinese boy who has many different names and is pleased by the names given him in an American school.
Do any of the children in your class have many different names?
Has the class given names to any children?

Read to the children Tiki Tiki Timbo, retold by Arlene Mosel (see RESOURCES).
This book features beautiful line and wash drawings in the Chinese style and relates a folktale about why Chinese parents give their children short names.
Ask the child if he knows how his name was chosen.
Discuss with the children that each person's name is part of his story.

Read to the children from Life With Grandfather by Shankar, the story of a child in a Kerala home in India (see RESOURCES).
If the children become interested in the story about "Raja," they might wish to make a story book like their own for "Raja" as a class project.
Such an activity would help bring out the generalization that every person has his own story.

Read to the children What Mary Jo Shared by Janice May Udry.
Mary Jo, a little Negro girl, makes an original contribution when she thinks of something unique for show-and-tell time: Her father!
Talk with the children about their families as part of their stories.

00042

Read to the children The Sky Was Blue by Charlotte Zolotow, a story about a little girl who finds pictures of other little girls who resemble her in the family album (see RESOURCES).

Some children might be able to being to school to share photos from their own family albums which show parents or grandparents when they were children.

The focus of the ensuing discussion would be on these generalizations:

"Everyone has his own story.
Parents' and grandparents' stories had a beginning just as children's stories do."
Stories within a family are interconnected. (i.e., "I am part of my Mommy's story, and my Mommy is part of my story.")

Show a sound filmstrip illustrating part of a child's story (and way).

Each of the three filmstrips listed below are focused around one child and contain excellent color photographs and well-written, adventurous scripts.

Lee Lan and the Dragon Kite
Children of the North Pole
River Boy
(see RESOURCES.)

After the sound filmstrip, discuss with the children such questions as these:

"What did you see in the filmstrip?
Did you find out something about _____'s story? What?
Can you think of any ways that your story is different from _____'s story?
Can you think of any ways that your story is like _____'s story?
Do you think everyone has a story of his own or her own?"

[redacted]

00043

Let the children listen to and/or sing or hum along with lullabies which are parts of children's stories all around the world, such as:

"Duerme" (Children's Songs of Mexico)
"All Through the Night" (Folk Songs of Many People)
"Congo Lullaby" (Folk Songs of Africa)
lullabies of the Quinault, Objibway, Cherokee, and Creek Indians (North American Indian Songs (see RESOURCES.)

The above records are accompanied by filmstrips which give several frames per song and would help to illustrate "stories."

Ask the children:

"Can you sing a lullaby?
How do you think a little child feels when someone sings a lullaby to him?
Do you think the child might feel happy to have that person in his story?"

RESOURCES

POEMS

Five Years Old
by Marie Louise Allen

p. 3
Jaye, Mary Tinnin.
Making Music Your Own.
Morristown, New Jersey:
Silver Burdett Co., 1971.

00044

Everybody Says by Dorothy Aldis	p. 5 Ferris, Helen (Ed.). Favorite Poems Old and New. Garden City, New York: Doubleday & Co., Inc., 1957.
(from) Me by Walter de la Mare	p. 5 Ferris, Helen (Ed.). Favorite Poems Old and New. Garden City, New York: Doubleday & Co., Inc., 1957.
Glad by Lee Blair	p. 30 Jacobs, Leland B. (Ed.). All About Me - Verses I Can Read. Champaign, Illinois: Garrard Publishing Company, 1971.

00045

My Drawings
by B. J. Lee

p. 8
Jacobs, Leland B. (Ed.).
All About Me - Verses I Can Read. Champaign, Illinois: Garrard Publishing Co., 1971.

In the Mirror
by Merlin Millet

00046

p. 5
Jacobs, Leland B. (Ed.).
All About Me - Verses I Can Read. Champaign, Illinois: Garrard Publishing Co., 1971.

Something About Me

p. 7
Jacobs, Leland B. (Ed.).
All About Me - Verses I Can Read.
Champaign, Illinois: Garrard
Publishing Company, 1971.

Possessions
by Ann Clark

00047

pp. 14-15
Clark, Ann. Little Herder in Autumn (illustrated by Hoke Denetsosie). Division of Education, Bureay of Indian Affairs, U. S. Department of the Interior.

Herding
by Ann Clark

00048

pp. 60-62
Clark, Ann. Little Herder in Autumn
(illustrated by Hoke Denetsosie).
Division of Education, Bureau of Indian
Affairs, U. S. Department of the Interior.

00049

BOOKS

Carley, Wayne. Puppy Love (Venture Book Reading Program for Grade 1)
(drawings by Erica Merkling). Champaign, Illinois: Garrard Publishing
Company, 1971.

Clark, Ann. Little Herder in Autumn
Little Herder in Winter
Little Herder in Spring
Little Herder in Summer
(illustrated by Hoke Denetsosie). Division of Education, Bureau of Indian Affairs, U.S.
Department of the Interior.

Available from: Publications Service, Haskell Institute, Lawrence, Kansas 66044.
50 cents each.

Cloutier, Helen. Many Names of Lee Lu (illustrated by Don Elmi). Whitman, 1960.

Hearn, Emily. Around Another Corner (Venture Book Reading Program for Grade 1) (drawings by Edward Malsberg). Champaign, Illinois: Garrard Publishing Company, 1971.

Holl, Adelaide. Too Fat To Fly (Venture Book Reading Program for Grade 1) (drawings by Bill Morrison). Champaign, Illinois: Garrard Publishing Company, 1973.

Jacobs, Leland B. (Ed.). All About Me - Verses I Can Read (Venture Book Reading Program for Grade 1) (drawings by Bertha R. Depper). Champaign, Illinois: Garrard Publishing Company, 1971.

Jacobs, Leland B. I Don't I Do (Venture Book Reading Program for Grade 1) (drawings by Frank Carlings). Champaign, Illinois: Garrard Publishing Company, 1971.

Mosel, Arlene (reteller). Tiki Tiki Timbo (illustrated by Blair Lent). New York: Holt, Rhinehart, and Winston, 1968.

Shankar. Life With Grandfather. New Delhi: Children's Book Trust, 1965.

Available from InterCulture Associates, Box 277, Thompson, Connecticut 06277.

00050

Udry, Janice May. What Mary Jo Shared (illustrated by Eleanor Mill). Whitman, 1966.

Zolotow, Charlotte. The Sky Was Blue. New York: Harper and Row.

FILMSTRIPS

Lee Lan and the Dragon Kite (20-2, China, 2 parts)

Children of the North Pole (20-5, Greenland, 2 parts)

River Boy (20-4, Amazon River, 2 parts)

Stephen Bosustow Sound Filmstrips, 20548 Pacific Coast Highway, Malibu, Cal. 90265

RECORDS

Children's Songs of Mexico (4005)

Folk Songs of Many People (4002)

Folk Songs of Africa (B-4001)

North American Indian Songs (B-4025)

(with filmstrips)
Bowmar Records, Inc., 622 Rodier Drive, Glendale, California 91201

00051

BACKGROUND INFORMATION ON NAMES AND NAMING

Surname

Your last name is called your "surname." What would happen if there were three Johns in your class? The second name would be used to tell the Johns apart.

Surnames might have come from where a man lived (Wood) or how he worked (Smith) or they might have been given to a son by his father (Johnson).

Nicknames and Pet Names

A nickname might be an endearing or humorous phrase. It would come from anything odd or outstanding about a person. A small person might be called Dolly. When children have long first names they may be shortened. Richard might be called Dick. A shorter name for Katherine would be Kathy.

Name Days

Often, Christian parents named children for Christian saints. The child would celebrate his "name day" instead of his birthday. December 4, Saint Barbara's Day, was celebrated by all girls named Barbara. All boys named George celebrated April 23, Saint George's Day.

For more information see: Patterson, Lillie. Birthdays (A Holiday Book). Champaign, Illinois: Garrard Publishing Co., 1965.

Names Around the World

Names have changed from country to country. Mary is a popular name. Other countries change Mary to Marya, Moire, Marie, Dolores.

John is used in many countries. Other forms of it are: Evan, Ivan, Sean, Ian, Jack, Juan, Jean, Hans.

00052

Greek	
Name	Story/Meaning
Barbara	Foreigner
George	Farmer
Sandra	Defender
Stephen	Crowned
Timothy	Honored by God

Jewish	
Name	Story/Meaning
David	Chieftain
Jonathan	God had given
Mary	Wished-for child
Peter	Rock
Susan	Lily
Thomas	Twin
Michael	Who is like God

Celtic	
Alan	Harmony
Brian	(a hero)
Kenneth	Comely

Old English	
Brenda	Sword
Charles	Manly
Christine	Christian
Edward	Happy-guardian
Raymond	Might-protection

For more information see: Bull, Norman J. Symbols: Names. (Readiness for Religion edited by Dr. Ronald J. Goldman). New York, N. Y.: Morehouse-Barlow Co., Inc., 1970.

REFERENCE

Price, Christine. Happy Days: a UNICEF Book of Birthdays, Name Days, and Growing Days. United Nations, New York: United States Committee for UNICEF, 1969.

[redacted]

00053

Popular Names from Various Countries

	Boys	Girls
Australia	Winmati	Maniya
China	Cheng	Didi
Japan	Kazuo	Kazuko
Philippines	Rogelio	Feliza
India	Ramu	Shakuntala
Africa	Bola	Aya

For more information see: Price, Christine. Happy Days, a UNICEF Book of Birthdays, Name Days and Growing Days. United Nations, New York: United States Committee for UNICEF, 1969.

Names and Stories/Meanings

There are many stories behind names. Many years ago a child was always given a name that had a meaning.

French		Roman	
Name	Story/Meaning	Name	Story/Meaning
Ralph	Counsel-Wolf	Diana	(a goddess)
Richard	Ruler-hard	Lucy	Light
Robert	Fame-bright	Francis	Man of the Franks
Roger	Fame-spur	Patrick	Nobleman
William	Will-helmet	Sylvia	Wooded

00054

RESS SLIDE-TAPE PRESENTATION: "Stories of Other Children"

Video	Audio
1. Module on Story and Way Encounter 1: Story	1.
2. Stories of Other Children	2. Stories of Other Children (cannon booming, women shouting, bell ringing)
3. cannons	3. A burst of cannons! (Boom, boom, boom.) A cheer from the crowds in cities and towns all across the country of England! A new little prince has been born!
4. bell	4. Listen! How many times does the bell ring? (Ding, ding, ding.) In France everyone may hear of the birth of a new baby from the ringing of the churchbell; three rings for a boy, two rings for a girl.
5. woman's face	5. ("Illil-illil-il! Illil-illil-il! Illil-illil-il!) When the men in the family read their holy book, the Galla women of Ethiopia shout the news of a new baby's coming into the world. The birth of a new baby gives people everywhere cause to rejoice.

00055

Video	Audio
6. infants	6. Peter, Janice, Linda, Jeff. Kwame, Aku, Awushie. Moshe, Rivka, Benjamin. Every new baby must have a name.
7. baby in red sari	7. A baby in India is being named. She is being rocked in a red silk sari. Her aunt has chosen the name. They are singing it to her in a naming song.
8. christening	8. Some babies in Yugoslavia are named at a christening. The name is chosen by the baby's godfather. The Christian priest pours water on the baby's head. Then the godfather speaks the baby's name.
9. todlers	9. Every baby that was ever born has a name. What else will the baby need besides a name?
10. woman with child and hatchet	10. When he grows up, a Mayan baby will need certain tools. A boy will need farm tools. A Mayan girl will need tools for sewing and cooking. The godmother puts each tool in the baby's hand. She tells how the baby will use it when he grows up.
11. child's foot and moccasin	11. An Omaha Indian child gives up his baby name when he is old enough to walk. He gets his first pair of moccasins. The priest puts the moccasins on the child's feet. Then the child is given a new name.

00056

Video	Audio
12. young children	12. When children are no longer babies, they are ready to learn to do more grown up things.
13. girl with sheep	13. Navaho Indian families keep herds of sheep. When Navaho children are six or seven, they are old enough to help care for the herds. The children herd the animals to places where there is grass to eat. They keep the baby sheep from getting lost or from falling into ditches.
14. child releasing birds	14. Children in Thailand are taught that they should be kind to all living things. On their birthdays, they buy birds, one for each year of their life, The birds are taken to the temple to be blessed by the priest. And then the Thai child gives the birds the gift of life and freedom by letting them fly away.
15. credit	
16. credit	
17. credit	
18. credit	

000057

MODULE ON STORY AND WAY

ENCOUNTER 2: WONDER

KNOWLEDGE

CONCEPTS: story, wonder

ORGANIZING IDEA: People everywhere wonder at things around them.
The things you wonder at are part of your story.

SENSITIVITIES: feeling free to make appropriate references to and statements about her own world view, life style, and religious and/or secular traditions

appreciating the diversity of world views and life styles in human societies

supporting a person in her beliefs and behavior which are unique to her secular or religious tradition

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVE: The child will be able to draw a picture of "something wonderful" or "someone wonderful," or she will be able to recount verbally some experience of wonder in her life.

MATERIALS NEEDED: RSS slide-tape presentation: "Wonder i My Story"
carousel'slide projector
cassette tape recorder
drawing paper
crayons

00058

PREPARATION: Set up and test slide projector and tape recorder.
Preview RESS slide-tape presentation, "Wonder in My Story."

INTRODUCTION

relating knowledge or real experience to the learning situation

T: (Yesterday) you drew some pictures about your story.
Some of your pictures might tell about your name, or the people in your story, or things that have happened to you, or things you have done.
All these things are part of your story.
Your feelings are also part of your story.

DEVELOPMENT

acquiring information through listening and viewing

T: We're going to see some pictures.
Let's see how the pictures make us feel.

Present RESS slide-tape presentation, "Wonder in My Story."

EVALUATION

internalizing the learning

becoming sensitized through exploring feelings, expressing feelings

T: How did the pictures make you feel?

Is there something wonderful in your story?
Can you think of something that is wonderful to you?
It might be something that you saw on a trip or vacation.
Or it might be a surprise you once had.
Perhaps your something wonderful is a person.
Close your eyes and think for a minute.

00059

What you think is wonderful is part of your story.
Could you draw a picture of something that is wonderful to you?

demonstrating comprehension of concepts, organizing idea, and sensitivities through creative activity

Distribute drawing materials.
Each child should write an appropriate title on her picture.
Some children may wish to draw more than one picture.
Invite the children to share their drawings with each other and then to put them away carefully with their drawings from ENCOUNTER 1.

EXTENDING EXPERIENCES

Help the children compose a "Song of Wonder" individually or as a group.
Each verse could be one sentence about something wonderful to see (hear, taste, smell, touch), a wonderful place to visit, a wonderful person to be with, etc. A picture might also be drawn for each verse.
A simple refrain might be:
"This is my song of wonder.
This is part of my story."
Children might play bells or triangles softly between the verses.

Help the child cut pictures of things she thinks are wonderful from magazines and paste them together on a heavy sheet of paper to make a collage.
Encourage the children to compare and contrast their collages and their ideas about what is wonderful.

Read to the children Aileen Fisher's poem, "Snow Color," given in the RESOURCES.
Ask the children:

"What do you think?
Do you know of any wonderful thing that doesn't always seem the same?"

Read to the children Langston Hughes' poem, "April Rain Song" and/or "Navaho Night Chant" given in the RESOURCES.
Suggest to the children that they write (or tell to an adult to write) a poem about something wonderful.

Read to the children Christina Rosetti's poem, "Who Has Seen the Wind?" given in the RESOURCES.
Ask the children if they can think of other wonderful things that cannot be seen.

Read to the children Lance Walsh's (page 11) poem, "Bedtime" given in the RESOURCES.
Discuss with the children:

"People can wonder at many different things.
People can wonder at everyday things, can't they?
What did Lance wonder at?
Can you think of something else Lance wondered at?
Do you ever wonder at those things?
What else do you wonder about?
Could you make a poem about the things you wonder at like Lance did?"

00061

To sensitize yourself to your role as an adult working with children developing a sense of wonder read Rachel Carson's beautiful essay, The Sense of Wonder (see RESOURCES.)
"If a child is to keep alive his inborn sense of wonder," Miss Carson writes, "he needs the companionship of at least one adult who can share it, rediscovering with him the joy, excitement and mystery of the world we live in."
The beautiful photographs of the natural world which illustrate The Sense of Wonder could be appropriately shared with the children.

Read to the children, or tell from reading, the biblical story of the rainbow found in the seventh through the ninth chapters of Genesis, especially verses 8 through 17 of chapter 9.
Explain to the children that this story about the wonderful rainbow and what it means are read and told by Jewish people and Christian people.

Read to the children Aliki's My Five Senses (see RESOURCES).
Ask the children to think of wonderful things they have discovered with their senses.

Read to the children Ann Nolan Clark's Tia Maria's Garden (see RESOURCES).
The garden is the limitless desert where a little boy and his aunt discover beauty and wonder.
Ask the children if they know of a "garden" where wonderful things can be seen.

Read to the children, or have available for them to read for themselves, another legend about the North Star: "The North Star" in Pueblo Stories (A Dolch Basic Book) by Edward W. and Marguerite P. Dolch (see RESOURCES).

29000

Have available for the children to look at Birds in Wintertime--A Story Without Words, illustrated by Allen Eitzen (see RESOURCES).

Ask the children:

"Do any of the pictures show something you think is wonderful?
Could you tell a story about the pictures in this book?"

Remind the children that:

"The Stoney Indians in Canada wondered at the rainbow, and told a special story about it.
Wonderful things often make people want to tell a special story."

Have available for the children to read Pink, Pink by Ida DeLage and/or Bedtime for Bears by Adelaide Holl, both from the Garrard "Venture Book Reading Program for Grade 1" (see RESOURCES.)

Pink, Pink is a brightly illustrated, catchy story concerning the colors of the rainbow, or "Mother Rainbow's ten children."

Bedtime for Bears deals with the wonder of the changing seasons.

Have available for the children to look through, the four books of the UNICEF "Children's Favorites Around the World" Series edited by William I. Kaufman (see RESOURCES). The excellent black and white photographs of children from around the world should be intriguing for the children even without understanding the accompanying text.

Ask the children:

"Do you think this child has her/his own story?
Do you think this child wonders at things around her/him?
Let's listen to some of the legends (or poems or prayers or songs) of these children.
Maybe we can find out what they think is wonderful."

Read to the children selections which particularly relate to wonder.

00063

Read to the children Ezra Jack Keat's Caldecot award-winning book, The Snowy Day (see RESOURCES), a small black boy's experience of wonder at the first snowfall of the winter in the city.
Ask the children to respond by sharing their feelings and thoughts about snow and about other things they think are wonderful.
If the children have not experienced snow, this book would serve as a good example of the idea that people wonder at different things.

Read to the children, or have available for them to read for themselves, Green Is Like a Meadow of Grass, a collection of poems by six-to twelve-year-old children (see RESOURCES).
Perhaps some children in your class would be encouraged to write their own poems about wonderful things.

Choose drawings appropriate to the topic of wonder to show to the children from Have You Seen A Comet?--Children's Art and Writing from Around the World (see RESOURCES), or have the book available for the children to look at on their own.
Ask the children:

"Did you see any pictures in this book that were like your pictures of wonder? Do you think children everywhere wonder about things around them?"

Read to the children Seashore Story by Taro Yashima (see RESOURCES).
An ancient Japanese legend--full of wonder for every young reader--is presented by the author-artist in this book of unusual beauty.
Perhaps some children would like to write or tell a story about the picture they drew of something wonderful.

00064

Read Eleanor Jayeon's poem, "Waves," and orchestrate it with rhythmic activities as directed on page 124 of the teacher's edition of Book 1 of Making Music Your Own (see RESOURCES).

Show the children a film which may elicit expressions of wonder such as:

Sky (Time-lapse photography catches and condenses the astounding spectacle of the sky from dawn to dusk and its effects on the mountains, praries, etc.)

Still Waters (A poetic combination of carefully chosen music and revealing under- and above-water photography, this fascinating film opens up the world of animal life in a watery environment. In the midst of all this color and activity a somber drama of life and death is being acted out.)

Ocean (The varied moods of the ocean as viewed from the shore where it briefly touches upon the world of man)

Rainshower (captures the beauty of rain)

(see RESOURCES.)

Invite the children to respond verbally or in drawings.

Show the children a sound filmstrip of a legend which takes its inspiration from something "wondered at."

The following filmstrips of American Indian legends combine a well-written narration with pleasing full-color drawings to re-create in the viewer a sense of wonder conveyed in the legends.

American Indian Legends:

How Summer Came to the Northland (Northeast Coastal Indians)

How the Indians Learned from the Animals (Northwest Forest Indians)

The Sons of Cloud (Desert Indians)

Great Rabbit and the Moon Man (Eastern Woodland Indians)

How Raven Brought the Sun (Pacific Northwest Indians)

The Legend of Star-Boy (Plains Indians)

(see RESOURCES.)

00065

Have the children listen to and/or sing songs about wonder or wonderful things, such as:

"The World Is Wonderful" (Songs and Music for Who Am I?)
"Funny World" (Songs and Music for My Family and My Community)
"Hawaiian Rainbows" (Folk Songs of Many People)
"Japanese Rain Song" (Folk Songs of Many People)
Hopi "Rain Song"
Navaho "Deer Song"
Acoma "Prarie Dog Song"
Cherokee "Quail Song"
Seminole "Duck Song" (North American Indian Songs)

RESOURCES

POEMS

Snow Color
by Aileen Fisher

99000

p. 32
Jacobs, Leland B. (Ed.)
All About Me -- Verses I Can Read. Champaign, Illinois: Garrard Publishing Co., 1971.

April Rain Song
by Langston Hughes

pp. 74-75
Ferris, Helen (Ed.).
Favorite Poems Old and New. Garden City, New York: Doubleday & Company, Inc., 1957.

(from) Navaho Night Chant

p. 11
Prince, Christine.
Happy Days. United Nations, New York: United States Committee for UNICEF, 1969.

000067

[redacted]

Who Has Seen the Wind?
by Christina Rosetti

p. 69
Ferris, Helen (Ed.).
Favorite Poems Old and New.
Garden City, New York:
Doubleday & Co., Inc., 1957.

Bedtime
by Lance Walsh, age 11

89000

[redacted]

p. 27
Character Education Journal
Vol. 2, No. 2 - Winter 1973.
San Antonio, Texas: American
Institute for Character
Education, 1972.

BOOKS

Aliki. My Five Senses. New York: Thomas Y. Crowell Company, 1962.

Carson, Rachel. The Sense of Wonder (photographs by Charles Pratt and others). New York and Evanston: Harper & Row, Publishers, 1956, 1965.

Clark, Ann Nolan. Tia Maria's Garden (illustrated by Ezra Jack Keats). Viking, 1963.

DeLage, Ida. Pink Pink (Venture Book Reading Program for Grade 1) (drawings by Benton Mahan). Champaign, Illinois: Garrard Publishing Company, 1973.

69000

Dolch, Edward W. and Marguerite P. Pueblo Stories (A Dolch Basic Book) (illustrated by Robert S. Kerr). Champaign, Illinois: Garrard Publishing Company, 1956.

Eitzen, Allen (illustrator). Birds in Wintertime--A Story Without Words. New York: Holt, Rinehart and Winston, Inc., 1963.

Holl, Adelaide. Bedtime for Bears (Venture Book Reading Program for Grade 1) (illustrated by Cyndy Szekeres). Champaign, Illinois: Garrard Publishing Company, 1973.

Kaufman, William I. (Ed.). Children's Favorites Around the World:
UNICEF Book of Children's Legends.
UNICEF Book of Children's Poems.
UNICEF Book of Children's Prayers.
UNICEF Book of Children's Songs.
Harrisburg, Pennsylvania: Stackpole Books, 1970.

Keats, Ezra Jack. The Snowy Day. Viking Press, 1962.

00070

Landeck, Beatrice and Elizabeth Crook, Harold C. Youngblood, and Otto Luening. Making Music Your Own (1). Morristown, New Jersey: Silver Burdett Company, 1971.

Larrick, Nancy (Ed.). Green Is Like a Meadow of Grass--an anthology of children's pleasure in poetry (drawings by Kelly Oechsli). Champaign, Illinois: Garrard Publishing Company, 1968.

Pellowski, Anne, Helen R. Sattley, and Joyce C. Arkhurst (Eds.). Have You Ever Seen A Comet?--Children's Art and Writing from Around the World. New York: The John Day Company in cooperation with the U.S. Committee for UNICEF, 1971.

Yashima, Taro. Seashore Story. Viking, 1967.

FILMS

Sky (Code 407389. 10 minutes. Color. Sale $135. Rental $12.50.)

Produced by the National Film Board of Canada, 1962. Available from Contemporary Films/McGraw-Hill, 330 West 42nd Street, New York, New York, 10036.

Still Waters (by Elgin Ciampi. Code 407821. 14 minutes. Color. Sale $195. Rental $17.50.)

Available from Contemporary Films/McGraw-Hill, 330 West 42nd Street, New York, New York, 10036.

Ocean (by Fred Hudson. 10 minutes. Color. Sale $140. Rental $10.)

Available from Pyramid Films, Box 1048, Santa Monica, California 90406.

Rainshower (14-1/2 minutes. Color.)

Available from Churchill Films.

FILMSTRIPS

American Indian Legends (Filmstrip Series):

How Summer Came to the Northland (Northeast Coastal Indians) (#S-110-1)
How the Indians Learned from the Animals (Northwest Forest Indians) (#S-110-2)
The Sons of Cloud (Desert Indians) (#S-110-3)
Great Rabbit and the Moon Man (Eastern Woodland Indians) (#S-110-4)
How Raven Brought the Sun (Pacific Northwest Indians) (#S-110-5)
The Legend of Star-Boy (Plains Indians) (#S-110-6)

Available from Coronet Films, 65 East South Water Street, Chicago, Illinois 60601.

00072

RECORDS

Folk Songs of Many People (4002. 2 filmstrips included)

North American Indian Songs (B4025. 2 filmstrips included)

Bowmar Records, Inc., 622 Rodier Drive, Glendale, California 91201

Songs and Music for Who Am I?

New York and Chicago: William H. Sadlier, Inc.

Songs and Music for My Family and My Community.

New York and Chicago: William H. Sadlier, Inc.

REFERENCE

Dau, Heather. Fun and Festival in Canada. New York: Friendship Press, 1966.

00073

RESS SLIDE-TAPE PRESENTATION: "Wonder in My Story"

Video	Audio
19. Module on Story and Way Encounter 2: Wonder	19.
20. Wonder in My Story	20. Wonder in My Story.
21. fireworks	21. Have you ever watched fireworks on the Fourth of July?
22. Christmas tree	22. How do you feel when you see a Christmas tree sparkling with tinsel and lights?
23. stained glass window	23. Have you ever wondered at the beauty of a stained glass window?
24. snowflakes	24. Did you know that every tiny snowflake is made in the shape of a perfect six-pointed star? Among all the millions of snowflakes falling at one time, no two are exactly alike.
25. ocean	25. Have you ever been to the seashore? Can you remember how you felt when you first saw how big the ocean was?
26. baby's hand	26. Have you ever looked at a baby's hand with ever so tiny but perfect fingernails on each finger tip?
27. face of child	27. The world is full of wonderful things. Everyone has his own ideas about what is wonderful.

00074

Video	Audio
28. baby's hand	28. It might be something as tiny and perfect as a baby's fingernail
29. snowflakes	29. or snowflake.
30. ocean	30. It might be something as big and powerful as the ocean.
31. child with leaf	31. Something wonderful might be a beautiful person or a beautiful leaf. Each boy and girl around the world has his own idea about what he or she thinks is wonderful. This is part of each person's story.
32. rainbow	32. Indians in Canada saw beauty everywhere they walked, and they wondered at it. The Stoney Indians wondered at the beauty of a rainbow in the sky.
33. giant grabbing rainbow	33. They tell their children that powerful giants once lived near a lake. One day a giant saw a rainbow over the lake and he thought, "What a beautiful ribbon of color. I will take it and tie it into a huge bow." He grabbed it from the sky, but, as soon as he touched it, it broke into a million pieces.
34. giant tossing broken rainbow in lake	34. The giant was so disappointed, he carelessly tossed it into the lake and walked away without looking back. He never saw the wonderful miracle that happened: all of the rainbow's bright colors sparkled and glittered in the water. If you get up very early in the morning to watch the sunrise, you can still see the rainbow's wonderful colors in the lake.

00075

Video	Audio
35. North Star	35. The Iroquois Indians wondered at the beauty of the North Star. Unlike the other stars in the heavens, the North Star never moved. It was always in the same place in the sky. They wondered at this, and they called it "The Star Which Never Moves."
36. girl leading Indians	36. The Iroquois told their children that once a band of Indians was lost far from home. A strange girl came to them and led them to the land of the Little People of the Iroquois Indians.
37. chief pointing to star	37. The great chief of the Little People said, "I have placed a star in the sky. It will always be there to be a guide for you whenever you are lost." The wonderful star guided the Indians back home safely. To this very day they use it to guide them on their travels.
38. child's face	38. What is wonderful to you?
39. credit	
40. credit	
41. credit	
42. credit	

92000

MODULE ON STORY AND WAY

ENCOUNTER 3: WAY

KNOWLEDGE

CONCEPT: way

ORGANIZING IDEA: Each person has his own way.
Each person's way is part of the way of his family and of other groups of which he is a part.

SENSITIVITIES: feeling free to make appropriate references to and statements about his own world view, life style, and religious and/or secular traditions

appreciating the diversity of world views and life styles in human societies

supporting a person in his beliefs and behavior which are unique to his secular or religious tradition

considering the values of particular traditions which might be involved in a problem-solving situation

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVES: Given information in the RESS slide-tape presentation, "Ways of Other Children," the child will be able to demonstrate through participation in socio-dramas the way people in each of the sample families would be likely to behave in a given situation.

The child will be able to describe how people in his own family would be likely to behave in a similar situation.

The child will be able to describe verbally or in picture form his way or his family's way.

00077

MATERIALS NEEDED: RESS slide-tape presentation: "Ways of Other Children"
carousel slide projector
cassette tape recorder
drawing paper
crayons

PREPARATION: Set up and test slide projector and tape recorder.
Preview RESS slide-tape presentation, "Ways of Other Children."

INTRODUCTION

relating knowledge or real experience to the learning situation

T: How did you greet me when you came to school this morning?
In Japan, children bow low to older people.
Why didn't you bow to me this morning?

In China people use chopsticks to eat their food.
What did you use to eat your dinner last night?
Why didn't you use chopsticks?

Girls in India wear long silk saris that wrap around to make a long skirt and shawl.
What do girls in our country wear?
Why don't they wear saris?

DEVELOPMENT

T: We're going to see some slides.
Look for ways of living that are 'ifferent from your ways.

00078

acquiring information through listening and viewing

Present RESS slide-tape presentation, "Ways of Other Children."

EITHER be prepared to turn off the projector and recorder for the three teacher-directed questioning sequences
OR show the slide series all the way through with sound and then show it a second time without sound with the questioning sequences after each of the three segments.

analyzing information

T: Who took care of Adojoa during the day? Why?
Who takes care of you when you're not in school?
Who goes to work in your family?
Who goes to school?
Does anyone stay home?

comparing and contrasting

Have you ever had stew for dinner? What was in it?
What did Adojoa's family use for dinner plates?
Did they have to wash dishes?
Why didn't everyone start to eat as soon as they sat down around the stew pot?
What did they have to do first?

analyzing information

Why did the grandfather pour a little wine on the ground?
Does your family do anything special before everyone may start eating?
Does your family ever remember in a special way its relatives who lived before you?
How did Adojoa learn her people's story?
How did her grandfather learn the stories?
How did you learn your family's story?

Where does Rogelio's mother wash clothes?
Who washes clothes in your family?
Where does he or she wash clothes?
How did Rogelio know it was almost dinner time?
How did he know it was time to pray the Angelus?
How do we usually tell time?

62000

comparing and contrasting

Do you or any of your friends have a certain time of day to say a special prayer?
Does your family have a special time of day to do something together?
Are there any special things you do every day at the same time?
Why did Rogelio touch the hands of his parents to his forehead?
What are some ways you can show respect for parents or other grownups?

If Goola's family needs food or water, why wouldn't they take it from some other family's land?
Who would tell the family which way to go to a new campsite?
Why does Goola's family listen to and obey the wise men?
Suppose Goola can't find any food to eat? Will she have to go without eating?
Do you or does someone you know share food with people who don't have enough? How?

T: Did you find any ways of living that are different from your ways? What?
Does every person in the world eat and work and do things the way you do?
Does your family have exactly the same way of doing things as other families in your neighborhood?
Let's find out.

Choose three or more of the following socio-dramas for dramatization in your class.

00080

internalizing
the learning

T: Imagine that you belong to Goola's family.
You are living in the hot desert.
You are hungry.
What will you do?
Now imagine that it is dinner time in your own home.
You are hungry.
What happens next?
(Some children prepare their meals for themselves from whatever food is at hand; some families buy carry-out food; some parents cook the dinner.)

Pretend that you are in Goola's family.
You have just finished going walkabout.
You have found some juicy grubs and some honey ants to eat.
No one else in the family found any food.
What will you do?
Now pretend that you have money to buy a coke.
Your friend is with you.
You and your friend are both very thirsty, but he doesn't have money to buy a coke.
What will you do?

This time pretend you are Rogelio's brother or sister.
You live in a village on an island in the Philippines.
Your mother is fixing dinner, and she says that the big water jar on the porch is empty.
What will you do?
Suppose your parents are fixing dinner in your own home.
They need some water.
What will they do?
(Not all American families have private sources of running water in their homes; some families share a communal water tap or carry water from a spring or a well.)

00081

Pretend you are in Rogelio's family.
You are outside playing.
It is six o'clock and you hear the churchbells ringing the Angelus.
What will you do?
Now pretend you are outside your own home playing.
Your friend looks at her watch and tells you it is six o'clock.
What will you do?

Imagine you live with Adojoa's family in West Africa.
You have eaten your dinner from a green leaf.
Dinner is over.
What will you do with the leaf?
Imagine you are in your own home and have just finished eating.
What will you do with the dishes?

EVALUATION

internalizing the learning

T: Think about your own way of doing things.
Think about how you eat (or special foods you eat or don't eat), how you help your parents, how you show respect or love for grownups. how you learn, how you have fun.
Think about the special rules your family has.
See if you can draw a picture about your ways of doing things.
Your special ways of doing things are part of your family's way.
Your way tells about you.

demonstrating comprehension of concept, organizing idea, and sensitivities through creative activity

Distribute drawing materials.
Each child should write an appropriate title on his picture.
Some children may wish to draw more than one picture.
Invite the children to share their drawings with each other and then to put them away carefully with their drawings from ENCOUNTERS 1 and 2.

28000

EXTENDING EXPERIENCES

Review with the children the content of the RESS slide-tape presentation, "Ways of Other Children," by using the following questions as you re-show the slides without sound.

Adojoa's Way

Who took care of Adojoa during the day? Why?
Who takes care of you when you're not in school?
Who goes to work in your family?
Does anyone stay home?
Have you ever had stew for dinner? What was in it?
What did Adojoa's family use for dinner plates?
Did they have to wash dishes?
Why didn't everyone start to eat as soon as they sat down around the stew pot?
What did they have to do first?
Why did the grandfather pour a little wine on the ground?
Does your family do anything special before everyone may start eating?
Does your family ever remember in a special way its relatives who lived before you?
How did Adojoa learn her people's story?
How did her grandfather learn the stories?
How did you learn your family's story?

Rogelio's Way

Where does Rogelio's mother wash clothes?
Who washes clothes in your family?
Where does he or she wash clothes?
How did Rogelio know it was almost dinner time?
How did he know it was time to pray the Angelus?
How do we usually tell time?
Do you or any of your friends have a certain time of day to say a special prayer?
Does your family have a special time of day to do something together?
Are there any special things you do every day at the same time?
Why did Rogelio touch the hands of his parents to his forehead?
What are some ways you can show respect for parents or other grownups?

00083

Goola's Way

If Goola's family needs food or water, why wouldn't they take it from some other family's land?
Who would tell the family which way to go to a new campsite?
Why does Goola's family listen to and obey the wise men?
Who do you listen to in your family?
Does your family listen to someone for advice?
Suppose Goola can't find any food to eat? Will she have to go without eating?
Do you or does someone you know share food with people who don't have enough? How?

Review the slide series with the children individually.
Have the children number their papers from 1 through 6.
Direct them to write "yes" or "no" for each of the following statements:

(no) 1. Adojoa's grandfather pours wine on the ground before dinner for good luck.
(yes) 2. Adojoa's grandfather learned the stories of his people from his own grandfather.
(yes) 3. When Rogelio hears the churchbell ring the Angelus, he goes to pray with his family.
(no) 4. Rogelio touches his father's hand to his forehead to see if he is sick.
(yes) 5. Goola's Arunta family uses only the land of their own ancestors.
(no) 6. If Goola does not find her own food she will surely go hungry.

Read to the children In My Mother's House by Ann Nolan Clark (see RESOURCES), a description in simple free verse of the home and village life, farming, and values of a Pueblo Indian boy.
Help the children to generalize that:
"Every person has his own way."

00084

Read to the children from, or have available for the children to look at the pictures in, books about the ways of other children, such as these produced for UNICEF.

Ali of Turkey
Dayapala of Ceylon
Galong, River Boy of Thailand
Ketut, Boy Wood Carver of Bali
Shaer of Afghanistan
all by Judith M. Spiegelman
Two Brothers of Peru
by Jack Ling and Judith Spiegelman
(see RESOURCES.)

The above books have numerous black and white photographs which would serve to communicate something of the differences and similarities of other children's ways even without the text.

Ask the children to tell you something they learned about other children's ways from the books.

Read to the children the three stories, "Why Caribou Eskimo Families Live as They Do," "Why Bushman Families Live as They Do," and "Why Pueblo Families Live as They Do," on pages 34-35 of Our Working World: Families At Work by Lawrence Senesh (see RESOURCES).

Ask the children:

"What did you find out about the ways of _____ families?
Are their ways like your ways? How?
Are their ways different from your ways? How?
Does every family have its own way?"

Read to the children All Kinds of Neighbors by Howard R. Wellesley, illustrated by Aliki (see RESOURCES).

Discuss with the children that each of the neighbors has his own way.

Ask the children if they share any of the ways of the neighbors in the book.

00085

Read with the children "Part Four: Me and You" (especially pages 94-101) and/or "Part Two: Their Families" of Here We Are by Charlotte Zolotow (see RESOURCES).
A discussion with the children of the organizing idea for this ENCOUNTER should follow naturally.

Let the children listen to and/or sing songs about the ways of other people, for example:
"Before Dinner" (Folk Songs of Many People and Folk Songs of Africa)
"Work Song" (Folk Songs of Africa)
"Maya Quetyal" (Children's Songs of Mexico)
(see RESOURCES.)
The above records are accompanied by filmstrips which give several frames per song and would help to illustrate "ways."

Go walkabout!
Teach the children "Wagga's Song" (see RESOURCES) about going walkabout in the Australian desert and then let them pantomine the actions.

Do some cooking in your classroom!
Ask the children if any of them know how to fix their own breakfast or supper.
You might try some of the children's own recipes or arrange for the class to cook and sample several of the simple recipes given in the RESOURCES.

00086

RESOURCES

BOOKS

Clark, Ann Nolan. In My Mother's House. Viking Press.

Ling, Jack and Judith M. Spiegelman. Two Brothers of Peru.

Senesh, Lawrence. Our Working World: Families At Work. Chicago, Illinois: Science Research Associates, Inc., 1963, 1964.

Spiegelman, Judith M. Ali of Turkey (photographs by Levent Bimen). New York: Julian Messner, 1969.

Spiegelman, Judith M. Dayapala of Ceylon (photographs by Hector Sumathipala and Gamini Jayasinghe). New York: Julian Messer, 1970.

Spiegelman, Judith M. Galong, River Boy of Thailand (photographs by Mallica Vajrathon). New York: Julian Messner, 1970.

Spiegelman, Judith M. Ketyt, Boy Wood Carver of Bali. New York: Julian Messner.

000087

Spiegelman, Judith M. Shaer of Afghanistan. New York: Julian Messner.

Wellesley, Howard R. All Kinds of Neighbors (illustrated by Aliki). New York: Holt, Rinehart and Winston, Inc., 1963.

Zolotow, Charlotte. Here We Are (Book 1/Social Studies/Focus on Active Learning). New York: The Macmillan Company, 1971.

RECORDS

Folk Songs of Many People. (4002)

Folk Songs of Africa. (B-4001)

Children's Songs of Mexico. (4005)

(each with two filmstrips)
Bowmar Records, Inc., 622 Rodier Drive, Glendale, California 91201.

00088

SONG

Omitted Due to Copyright Restrictions

Wagga's Song. Greater Cleveland Social Studies Project, Grade 2, Volume I, p. 118. Teacher's Guide, Communities at Home and Abroad. (Educational Research Council of America, 1969).

68000

RECIPES

Observing the lentils swell should be an interesting part of preparing dahl.

Dahl (Nepal and parts of India)

1 cup lentils	3/4 tsp. salt
4 cups water	chips of onion

Cover lentils with cold water and soak overnight. Drain and add water, salt, and onion chips. Cook until soft and fairly smooth. If dahl becomes too thick, add more water, as it should have the consistency of a thick soup. Server 6.

p. 35
Wells, Irene and Bothwell, Jean. Fun and Festival from India, Pakistan, Ceylon, Nepal. New York: Friendship Press, 1972.

Perhaps the rice could be brought to the classroom cooked, and the children could take part in grinding the peanuts for this peanut loaf.

Peanut Loaf (Africa)

2 cups cooked rice	1-1/2 cups milk
2 cups peanuts, ground fine	2 tsp. salt
3 eggs	pinch of pepper

Mix rice and peanuts. Beat eggs slightly. Add milk gradually to eggs. Combine with rice and peanuts. Add salt and pepper. Pour into greased loaf baking pan. Bake in a moderate over (350°). Serve with a cream white sauce or cheese sauce. This is a good meat substitute.

06000

p. 38
Wright, Rose H. Fun and Festival from Africa. New York: Friendship Press, 1952 (c), 1967. (from Table Talk and Tidbits, compiled by Dorothy A. Stevens. Copyright, 1953, by the Judson Press.)

Baked bananas give every child a chance to participate as he fixes his own (or his own half!)

Bananas Assadas (Baked Bananas) (Brazil)

Peel bananas and slice lengthwise in half. Place in buttered baking pan, sprinkle generously with sugar and cinnamon. Bake in a moderate oven until bananas are soft and sugar is slightly browned. Serve hot with a dash of whipped cream.

p. 43
Kepple, Ella Huff. Fun and Festival from Latin America. New York: Friendship Press, 1961 (c), 1970.

These tarts are easy for children to make when pastry shells are provided.

Maple Syrup Tarts (Canada)

1 large egg
1 cup maple syrup
1/2 cup chopped pecans

Beat the egg with a fork. Beat in the syrup. Pour into unbaked pastry shells; sprinkle with nuts. Bake at 400° for 20 minutes. Makes 18-24 small tarts, 8 medium ones.

pp. 38-39
Dan, Heather. Fun and Festival in Canada. New York: Friendship Press, 1966.

00091

A tasting test of this brittle with and without chili or curry powder would be an interesting experience for the children. Perhaps they could suggest how the Burmese way of cooking is like their way and how it is different.

Pauk Pauk Mow (Puffed Rice Brittle) (Burma)

Mow means rice. Pauk Pauk is the sound that heated rice makes as it pops in the heavy bowl-shaped iron pan. So the name of this candy is Pauk Pauk Mow and it is one of the best-liked Burman sweetstuffs. You may buy it in any bazaar or from street vendors over there. Incidentally, people in Burma had and liked puffed rice long before it was developed as a cereal here.

2 cups sugar	1 cup water
1 tablespoon butter	1 teaspoon vanilla
Curry powder or red chili powder	Puffed rice

Butter a square or rectangular baking pan. Fill with puffed rice about 1/2 inch deep. Boil sugar, water, and butter to the soft ball stage (230°). Place saucepan in cold water. Beat sugar mixture until syrup begins to thicken. Add vanilla. Pour over rice. Set aside to cool. Break into small bits. For a real Burman touch, add curry powder or red chili powder to the sugar, water, and butter mixture when the syrup is being prepared.

pp. 39-40
Hallock, Constance M. Fun and Festival from Southeast Asia.
New York: Friendship Press, 1968 (Revised Edition).

00092

REFERENCES

Bilbo, Quennie M. The Story of West Africa (Global Culture Series/Know Your World). Cincinnati, Ohio: McCormick Mathers Publishing Company, Inc., 1969.

Roces, Alfred R. The Story of the Philippines (Global Culture Seires/Know Your World). Cincinnati, Ohio: McCormick Mathers Publishing Company, Inc., 1968.

Social Science Staff of the Educational Research Council of America. Communities at Home and Abroad: The Aborigines of Central Australia. Boston: Allyn and Bacon, Inc., 1970.

00093

RESS SLIDE-TAPE PRESENTATION: "Ways of Other Children"

Video	Audio
43. Module on Story and Way Encounter 3: Ways	43. Ways of Other Children
44. Ways of Other Children	44.
45. Adojoa's Way	45. Adojoa's Way
46. Adojoa and grandmother sweeping	46. Adojoa has been helping her grandmother sweep the path outside of their house in West Africa. Adojoa's grandmother has been taking care of her while her mother has been working in the garden. Now she is waiting for her mother to come home.
47. Mother with basket on head	47. Mother is coming down the path now! On her head she is carrying a basket of ripe fruit and vegetables for the family's dinner.
48. Adojoa meeting Father on path	48. Adojoa has been waiting for her father too. She runs down the path to meet him. Father has been hunting and he has brought two birds for dinner.
49. Adojoa helping Grandmother cook	49. Adojoa helps her grandmother cook the vegetables and the birds into a delicious stew.
50. family sitting around meal	50. Now the family is ready to eat. They sit down around the good pot of stew and the fresh fruit.

00094

Video	Audio
51. Grandfather pouring aplm wine	51. Adojoa is hungry, but before anyone can eat, her grandfather must pour a little palm wine on the ground. The little bit of wine is an offering to the family's relatives who lived in the past. This is their way to show that their ancestors are still remembered and welcomed.
52. Adojoa eating from leaf	52. Adojoa uses pieces of vegetables to dip into the stew pot with her fingers. She uses a shiny green leaf as a dinner plate. After dinner -- no dishes to wash. She just throws her leaf into the fire!
53. Grandfather telling stories	53. Now it is Adojoa's favorite time of day. Her family sits around the fire. Her grandfather begins to tell stories. Adojoa has heard these stories so often that she can already tell some of them by herself.
54. Grandfather	54. Her grandfather learned these stories from his grandfather around another campfire long ago. Grandfather knows all the ways of the people of their village.
55. Adojoa	55. Adojoa wonders if she will ever grow to be as wise and kind as her grandfather.
56. Rogelio's Way	56. Rogelio's Way

00095

Video	Audio
57. boys in water	57. Rogelio's little brothers are playing in the river. They laugh when Rogelio pops his head out of the water nearby them.
58. Mother with laundry by river	58. Rogelio's family lives on one of the Phillipine Islands far across the Pacific Ocean. His mother has been washing clothes on the river bank.
59. Mother and boys in path	59. The two younger boys run ahead of Mother. Mother calls to Rogelio who has been trying to catch small crabs and fish at the water's edge.
60. Rogelio filling water pails	60. Now Rogelio stops to fill two pails with water. This is one of the jobs he does every day for his family
61. Rogelio approaching house	61. By the time Rogelio reaches home, Mother has almost finished hanging the clothes to dry. His brothers run to help him carry the heavy pails up the steps of the house.
62. Rogelio filling water jar	62. Rogelio pours the water into the jar on the porch where mother does the cooking for the family.
63. Grandfather plowing with Buffalo	63. Grandfather is plowing one last row in the rice fields. Then the water buffalo must be unhitched. Rogelio will feed the animal and give it a drink of cool water.

00096

Video	Audio
64. family praying	64. The sun is getting lower in the sky. Rogelio hurries to finish his chores for soon the churchbell in the village will ring the time for evening prayers.
65. priest approaching church	65. It is six o'clock. The churchbell is ringing the Angelus for the third time today. All over the village, Catholic families like Rogelio's are praying the Angelus to the Mother of God. Every day they pray the Angelus when the churchbell rings in the morning, at noon, and again in the evening.
66. Rogelio and Grandfather	66. After prayers the children touch the hands of their mother and grandfather to their foreheads. This is their way to show their love and respect for them.
67. Goola's Way	67. Goola's Way
68. Goola on rocks	68. Goola lives in the hot Australian desert. This is the land of her ancestors. Her ancestors are all the people of her Arunta family who lived before her.

000097

Video	Audio
69. family sitting in circle	69. Her family is camping by a water hole, but now the water is all used up. All living things must have water. Goola's family must find a new campsite with water on the land of their ancestors.
70. rocks and tree	70. Goola's family believes that the spirits of their ancestors are in the rocks and trees and ponds of their own land. No matter how hungry or thirsty they might get Goola's family would not take food or water from another family's land.
71. Grandfather	71. They listen to the wise men who are very old and know all the stories and ways of their people. They know the best ways to live in the desert. The wise men will know which way they should walk.
72. family walking away	72. The men lead the way carrying their boomerangs. They can throw their boomerangs through the air to knock down birds or other animals. They can use their spears to kill the animals for food. The women carry the babies.
73. Goola and others in water	73. Goola's family walks all day until they come to the next campsite on the land of their ancestors. The campsite is beside a pool of water which they call a billabong. Goola splashes and plays in the billabong with the children and grownups.

000098

Video	Audio
74. Goola with hand on stomach	74. Before long Goola's stomach tells her she is very hungry from her long walk. The family must go walkabout for some food. Everyone walks around looking for something to eat.
75. family bringing food	75. Goola finds some delicious honey ants. Her mother finds some grubs to roast over the fire. Father has killed a kangaroo. The kangaroo will be roasted in the fire, too.
76. family sharing food	76. Some people in the family did not find food. But, no matter! The food is always shared equally with everyone. Tomorrow Goola's dinner might not be so big. The next day there may not be any food at all. But she knows that if she cannot find food, she will get a share of whatever food the others find.
77. Goola asleep	77. Tonight Goola goes to bed with a full stomach. Her only blanket is the sky full of bright stars. She goes to sleep dreaming of finding good things to eat on tomorrow's walkabout.
78. credit	
79. credit	
80. credit	

00099

MODULE ON STORY AND WAY

ENCOUNTER 4: JOY

KNOWLEDGE

CONCEPTS: way, joy

ORGANIZING IDEA: People everywhere find joy in living.
The joy you find in living is part of your way.

SENSITIVITIES: feeling free to make appropriate references to and statements about her own world view, life style, and religious and/or secular traditions

appreciating the diversity of world views and life styles in human societies

supporting a person in her beliefs and behavior which are unique to her secular or religious tradition

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVE: The child will be able to recount verbally or in picture form some experience of joy in her way of living.

MATERIALS NEEDED: RESS slide presentation: (Joy)
carousel slide projector
drawing paper
crayons

PREPARATION: Set up and test slide projector.
Preview RESS slide presentation on joy.

00100

00180

INTRODUCTION

relating knowledge or real experience to the learning situation

T: You drew some pictures about your way.
Maybe some of your pictures told about how you eat, or how you help your parents, or the special rules your family has.
All of these things are part of your way.
Your feelings are also part of your way.

DEVELOPMENT

T: We're going to see some pictures.
Try to decide how the children in the pictures feel.

acquiring information through interpreting graphic materials

Present part A (children's faces) of RESS slide presentation on joy.
Turn off the projector for the following sequence of questions.

T: How do you think the children felt?
What might make them look so joyful?

Let's look at the children's faces again.
This time we'll find out what's making each of them happy.

00101

00101

becoming sensitized through exploring feelings, expressing feelings, empathizing

Present part B (children's faces/joyful situations) of RESS slide presentation on joy.
On the closeup of each child's face ask, "Why do you suppose this boy/girl is happy?"
Then invite comments on the joyful experience in the following slide.
Encourage the children to relate similar experiences and feelings.

EVALUATION

internalizing the learning

T: Have you ever felt joyful?
Try to think of what makes you fell joyful.
Suppose you were to draw a picture that would tell about some kind of joy you have known, or something that would make you joyful.
Think about what you would put in the picture.
Would it have people in it?
Who would they be?
What would they be doing?
Maybe your picture wouldn't have people in it.
It might be of something joyful you have seen.
Being joyful is part of your way.

demonstrating comprehension of concepts, organizing idea, and sensitivities through creative activity

Distribute drawing materials.
Each child should write an appropriate title on her picture.
Some children may wish to draw more than one picture.
Invite the children to share their drawings with each other and then to put them away carefully with their drawings from previous ENCOUNTERS.

00102

EXTENDING EXPERIENCES

Finger painting is a good medium for children who find it difficult to be expressive and might serve as an alternate for the crayon drawings for the children's books.

Audio tapes provide another medium of expression for the children to recount their experiences of joy. In addition to telling about joy, the children might make and record joyous sounds with rhythm instruments.

OR, the children could compose their own song of joy and record it for playback on a tape recorder. Four children might take turns making statements about their drawings (such as, "It is joyful to spend the night at my friend's house, help my mother bake cookies, play in the rain, take care of an injured bird.") A chorus of four or more children might speak a refrain: "All these things are joyful." Four more children might compose and speak another verse, followed by the same refrain, and so on.

Give the children an opportunity to experience and reflect upon the joy of a surprise. Hide small candy surprises where the children would not expect to find them, perhaps in their crayon boxes or inside small envelopes. Direct them to take out their boxes or envelopes for some project so that they discover the surprise treats inside.
After listening to their spontaneous remarks, help focus the experience on joy by asking several questions such as these:

"Do you like your surprise?
How do you fell when someone surprises you with something nice?
Have you ever surprised someone with something nice for them?
How did it make that person feel?
How did it make you feel?"

00103

Lead the children in the action song, "If You're Happy and You Know It."
After the first verse, ask the children if they know of another way to show that they are happy or joyful. Then sing that way into the song.
Continue with several more improvised verses. If enough different ideas are given, the children may be able to generalize that people have different ways for showing their happiness and joy and that there are many possible expressions.

Read to the children Eleanor Farjeon's poem "Music" given in the RESOURCES.
Before the first reading, ask the children to listen carefully and try to discover (1) what makes the person who wrote this poem joyful and (2) how this person shows her joy.
After discussing these questions the children might enjoy hearing the poem again.
Perhaps some of the children would like to write (or tell to an adult to write) a poem about what makes them joyful or how they show their joy.

Read to the children the poems "My Kitten" by Jay Lee and "One Little Puppy" by Pauline C. Peck given in the RESOURCES.
Lead the children in a discussion about the joys of having, caring for, loving, and being loved by pet animals.

Read to the children a children's version of Psalm 150 given in the RESOURCES.
After the first reading tell the children:

"This is a song of praise and joy.
Jews and Christians share this song."

00104

Ask questions such as these:

"What is praise?
Has anyone ever praised you?
What did they praise you for?
How were you praised?
How did it make you feel?
Who are the people who sing this song praising?
Do you think praise and joy go together? Why?"

Before reading Psalm 150 a second time, ask the children to listen carefully to find out how many different ways of praising (and showing joy) the people who sing this song have. Read the psalm a second time; invite the children's responses.

Perhaps the children (individually or as a group) would like to write their own song of praise and joy to be sung or chanted to the accompaniment of rhythm instruments.

Read to the children the Prayer from the Stotras given in the RESOURCES.

Tell the children:

"This is a prayer of a Hindu person.
He is praying that everyone will be joyful."

Ask the children:

"What things does he pray for that will make people everywhere joyful?
What do you think would make people everywhere joyful?"

Read to the children Joan Walsh Anglund's A Friend Is Someone Who Likes You (see RESOURCES). Invite the children to respond in terms of joy they have experienced in friendships.

00105

00105

Read to the children Ezra Jack Keats's Apt. 13 (see RESOURCES), the story of a small boy and his older brother who wander through a tenement house trying to find the source of some music they hear. The harmonica-playing friend they meet in Apt. 13 introduces them to the joy of music.
Invite the children to share any parallel experiences of joy in their lives, or share with them an experience of joy in your life.

Read to the children Efua Sutherland's Playtime in Africa (see RESOURCES), a beautiful blend of children's dialogue and black and white photographs of Africa children at play.
Invite the children to share verbally and/or in drawings the joy of their own play.

Read to the children, or have available for the children to read for themselves, the following books from the Garrard "Venture Book Reading Program for Grade 1" which relate to the concept of joy:

- A Dog for Danny by Inez Hogan (Danny's desire to have a dog of his own gets him into trouble first but is joyously fulfilled in the end.)
- Playtime in the City by Leland B. Jacobs (Ed.) (The happy times and jolly fun of playtime in the city are captured in these easy-to-read poems about the activities youngsters like most.)
- A Goat for Carlo by Judith Lawrence (The joys of having a pet, finding a lost pet, and a surprise birth radiate throughout this well-told story.)
- Dance to A Happy Song by Jane Werner Watson (A beggar's joyous and infectious little song captivates chief after chief and finally the Nigerian sultan himself who proclaims a holiday so that everyone may dance.)

(see RESOURCES.)

Invite the children to tell what was joyful in each story and why. Ask the children to relate similar joyful experiences of their own.

00106

Biblical literature is filled with stories of joyful experiences which the children could enjoy as they broaden and deepen their sensitivity to joy -- their own and others.

Some examples are:

Birth of Issac--Genesis 18:1-15; 21:1-3
Jacob's reunion with his family--Genesis 43-46:7
Rescue of Moses--Genesis 1:15-2:10
Crossing the Red Sea--Exodus 14:1-15:2 (also the entire Exodus account)
Daniel in the lion's Den--Daniel 6

Tell the children before reading any of the above stories:

"This story is about something joyful.
It is a very old story.
The story is shared by Jewish persons and Christian persons."

Further examples are:

Birth of Jesus--Matthew 1:18-2:12
Luke 2:1-20
The lost sheep, the lost coin, the lost son--Luke 15:3-7;
15:8-10; 15:11-32
Healing of lame man--Luke 5:17-26
Pearl of great price--Matthew 14:45-46

Tell the children before reading any of the above stories:

"This story is about something joyful.
It is a very old story.
The story is shared by Christian persons."

Telling the biblical narratives yourself in simpler language would be more helpful for the children.

Children's books which relate biblical narratives are available. Among those which relate stories of joy are the following:

<u>The Great Escape</u> by Mary Warren (the Exodus from Egypt)
<u>The Boy Who Saved His Family</u> by Alyce Bergey (Joseph and his brothers)
<u>Daniel in the Lion's Den</u> by Jane R. Latourette
<u>Donkey Daniel in Bethlehem</u> by Janice Kramer (birth of Jesus)

00107

The Secret of the Star by Dave Hill (the wise men)
The Lame Man Who Walked Again by Mary Warren
The Pearl That Changed A Life by Judy Lund
(see RESOURCES.)

Invite the children to respond to the stories of joy and to relate similar personal experiences.

Encourage the children to empathize with other people in their joy.

Let the children listen to and/or sing the songs of joy of other children or other peoples, such as:

"La Pinata"
"Jarabe Tapatio" (Children's Songs of Mexico)

"Spring Has Come"
"The Dancing Teakettle" (Favorite Songs of Japanese Children)

"Everybody Loves Saturday Night" (Folk Songs of Africa)

"A Merry Life" (Funiculi, Funicula)
"O Praise Jehovah" (Folk Songs of Many People)

"Vision Song" - Omaha
"Prayer of Thanks" - Seneca
"Thanks for My Pony" - Cheyenne
"Ribbon Dance" - Creek
"Peace Treaty Dance Song" - Sioux and Ojibway
(North American Indian Songs)
(see RESOURCES.)

The above records are accompanied by filmstrips which give several frames per song.

00108

Play or sing for the children "Lord Buddha Is With Me" given in the RESOURCES.
Tell the children:

"Buddha was a prince in India.
He gave away all his riches.
He taught people to be gentle and kind to every living thing.
People who loved him followed his teachings.
These people are called Buddhists.
Many people in Asia are Buddhists.
Some people in the United States are Buddhists.
This is a song Buddhist children in the United States sing
about being happy or joyful."

Ask the children what songs they sing about being happy or joyful.
Invite them to sing those songs.
The children could write their own song about being happy by substituting their own words in the framework of the Buddhist song:

"Happy, happy, happy!
When _____ I'm happy.
Happy, happy, happy!
For _____."

RESOURCES

POEMS

Music
by Eleanor Farjeon

00109

My Kitten
by Jay Lee

p. 85
Making Music Your Own,
Book 1. Teacher's Edition.
Morristown, New Jersey:
Silver Burdett Company, 1971.

00110

p. 12
Jacobs, Leland B. (Ed.).
Poems About Fur and Feather
Friends. Champaign, Illinois:
Garrard Publishing Company,
1971.

One Little Puppy
by Pauline C. Peck

pp. 6-7
Jacobs, Leland B. (Ed.).
Poems About Fur and Feather Friends.
Champaign, Illinois: Garrard
Publishing Company, 1971.
from My Weekly Reader, published
by American Education Publications,
(c) Xerox Corporation, 1966.

Psalm 150 (Children's version)

p. 54
Madge, Violet.
Introducing Young Children to
Jesus. London: SCM
Press, LTD., 1971.

Prayer from the Strotras

[redacted]

00111

p. 324
Raghavan. V. (translator).
Prayers, Praise and Psalms.
Madras, India: G. A. Natesan
and Co., 1938.

BOOKS

Anglund, Joan Walsh. A Friend is Someone Who Likes You.

Bergey, Alyce. The Boy Who Saved His Family (illustrated by Betty Wind). St. Louis, Missouri: Concordia Publishing House (Arch Books), 1966. 39¢.

Hill, Dave. The Secret of the Star (illustrated by Jim Roberts). St. Louis, Missouri: Concordia Publishing House (Arch Books), 1966. 39¢.

Hogan, Inez. A Dog for Danny (Venture Book Reading Program for Grade 1) (drawings by Liz Dauber). Champaign, Illinois: Garrard Publishing Company, 1973.

00112

Jacobs, Leland B. (Ed.). Playtime in the City (Venture Book Reading Program for Grade 1) (drawings by Kelly Oechsli). Champaign, Illinois: Garrard Publishing Company, 1971.

Keats, Ezra Jack. Apt. 13. New York: Macmillan, 1971.

Kramer, Janice. Donkey Daniel in Bethlehem (illustrated by Obata Design, Inc., Alice Hauser). St. Louis, Missouri: Concordia Publishing House (Arch Books), 1970. 39¢.

Latourette, Jane R. Daniel in the Lion's Den (illustrated by Sally Matthews). St. Louis, Missouri: Concordia Publishing Company (Arch Books), 1966. 39¢.

Lawrence, Judith. A Goat for Carlo (Venture Book Reading Program for Grade 1) (drawings by Liz Dauber). Champaign, Illinois: Garrard Publishing Company, 1971.

Lund, Judy. The Pearl That Changed A Life (illustrated by Vaccaro Associates). St. Louis, Missouri: Concordia Publishing Company (Arch Books), 1970. 39¢.

00113

Sutherland, Efua. Playtime in Africa. New York: Atheneum, 1963.

Warren, Mary. The Great Escape (illustrated by Jim Roberts). St. Louis, Missouri: Concordia Publishing Company (Arch Books), 1966. 39¢.

Warren, Mary. The Lame Man Who Walked Again (illustrated by Berry Wind). St. Louis, Missouri: Concordia Publishing Company (Arch Books), 1966. 39¢.

Watson, Jane Werner. Dance to A Happy Song (Venture Book Reading Program for Grade 1) (drawings by Cary). Champaign, Illinois: Garrard Publishing Company, 1973.

00114

RECORDS

Children's Songs of Mexico (4005)

Favorite Songs of Japanese Children (B 4000)

Folk Songs of Africa (B 4001)

Folk Songs of Many People (4002)

North American Indian Songs (B 4025)

(all of the above accompanied by filmstrips)
Bowmar Records, Inc., 622 Rodier Drive, Glendale, California 91201

00115

Lord Buddha is With Me

Yumi Hojo

SONGS

Omitted Due to Copyright Restrictions

00116

Reprinted from Gauthas for Children, a publication of the Sunday School Department, Buddhist Churches of America, 1966, by permission of The Bureau of Buddhist Education, Buddhist Churches of America.

RESS SLIDE PRESENTATION: (Joy)

Video

1. Module Three
   Encounter 4

2. -- 14. children's faces

15. -- 36. children's faces/children in joyful situations (in pairs):
   boy and adult teaching dog a trick
   girl painting a picture
   boy and adult fixing bike
   adult putting bandage on boy's elbow
   boy tying toddler's shoe
   adult teaching boy to play guitar
   girl putting flower in little girl's hair
   adult teaching girl to use camera
   little boy and adults playing with dog
   boy showing turtle to friends
   boy and girl reading book

37. credit

38. credit

39. credit

40. credit

00117

MODULE ON STORY AND WAY

ENCOUNTER 5: TRADITION

KNOWLEDGE

CONCEPTS: story, way, tradition

ORGANIZING IDEA: People who share the same story and way have the same tradition.

SENSITIVITIES: feeling free to make appropriate references to and statements about his own world view, life style, and religious and/or secular traditions

appreciating the diversity of world views and life styles in human societies

supporting a person in his beliefs and behavior which are unique to his secular or religious tradition

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVE: The child will be able to identify as a "tradition" parts of his story and way which he shares with others by comparing his book of drawings with the books of other children.

MATERIALS NEEDED: RESS read-along books: About Me (one for each child)
each child's set of drawings from the previous ENCOUNTERS

00118

INTRODUCTION

relating knowledge or real experience to the learning situation

Help each child assemble his drawings into a book, add a cover, and staple them.
Suggest the title, "About Me," for the covers or have the children devise their own appropriate titles.
This assembling process should also serve as a time for reviewing the previous ENCOUNTERS with the children.

DEVELOPMENT

Distribute RESS read-along books, About Me.

T: Here is a book about one person's story and way.
Let's read the title together.
I'll read it aloud while you follow the pictures and words.
After we read the first part, we'll talk about what we've read.
See if you can find any ways this book is like the book you made.

acquiring information through listening, reading

Read aloud the first part of About Me, through "Every person has a story and a way."

T: Did you find any ways this book is like your book? What?

analyzing information

In this book we read: "Every person is an 'I'."
What do you think that means?
It means that each of us is a special person.
Every person who is an "I" stand up.
Every person who has a story sit down.

00119

Every person who has a way raise your hand.

Now let's read the rest of this book.

acquiring information through listening, reading

Read aloud the second part of About Me, starting with "If some things about me..."

internalizing the learning

T: Are any parts of your story like someone else's story?
Are any of your ways like someone else's ways?
Do you share a tradition with someone?
How can we find out?
Let's share our books.

EVALUATION

Divide the class into groups of from six to eight children each.
Have each group arrange themselves so that the children's books may be passed around easily.

working with others effectively

T: Look through each other's books very carefully.
Try to find ways that are like your ways.
Try to find things in a person's story that are like your story.
When you find something in someone's book that is like something in your book, show it to the people in your group.
Tell them why is it like your story or way.

00120

demonstrating comprehension of concepts, organizing idea, and sensitivities through oral statements, classroom behavior toward others

After the groups have shared within themselves, bring the class together again.

comparing and contrasting

T: Who found something in someone else's book like something in his or her own book? What?
Does anyone else share this tradition?

EXTENDING EXPERIENCES

Review the RESS slide-tape presentations for ENCOUNTERS 1 and 3, "Stories of Other Children" and "Ways of Other Children."

For each example, ask the children:

"Is part of your story the same as this child's story?
Do you share ways of living with this child?
Do you share a tradition with this child?
Who do you think <u>might</u> share a tradition with this child?"

Review any materials on other children's stories and ways which your class has used throughout MODULE ONE and then ask questions such as those given above.

00121

Read to the children Aileen Fisher's "The Red Man Speaks," given in the RESOURCES.
Ask:

"What are some of the stories and ways the person speaking in this poem shares with others?
With whom does he share stories and ways?
Can you think of a name for this tradition?"

Read to the children "A Song of Greatness," a Chippewa Indian song transcribed by Mary Austin, given in the RESOURCES.
Ask the questions suggested above and also:

"How do you think the person speaking in this poem feels about being a part of a tradition?
Are you a part of a tradition?
How does sharing stories and ways with other people make you feel?"

If your class could benefit from more direct teaching for empathy and tolerance (racial/ethnic/religious), materials such as the following, all available from the Anti-Defamation League of B'nai B'rith, could be most helpful:

Little Stories by Gladys Baker Bond (short "real-life" stories for reading to children, some too old for first graders)
The Rabbit Brothers by Robert Kraus (cartoon booklet and filmstrip)
"Sing a Song of Friendship" (record of children's songs)
"It Could Be a Wonderful World" (record of children's songs)
(see RESOURCES.)

001122

RESOURCES

POEMS

The Red Man Speaks
by Aileen Fisher

Fisher, Aileen. Skip Around the Year. New York: Thomas Y. Crowell, 1965.

00123

[redacted]

A Song of Greatness
(A Chippewa Indian Song)

p. 24
Ferris, Helen (Ed.).
Favorite Poems Old and New.
Garden City, New York:
Doubleday & Co., Inc., 1957.

00124

BOOKS

Bond, Gladys Baker. Little Stories (illustrated by Maurice Sendak).
Anti-Defamation League of B'nai B'rith, 1964

Available from: Anti-Defamation League of B'nai B'rith, 315 Lexington Avenue,
New York, New York 10016.

Kraus, Robert. The Rabbit Brothers (booklet C501, 35¢; also filmstrip). Anti-Defamation League of B'nai B'rith.

FILMSTRIP

"The Rabbit Brothers" (also booklet)

Available from: Anti-Defamation League of B'nai B'rith, 315 Lexington Avenue, New York, New York 10016.

RECORDS

Ceasar, Irving. Songs for Bright Children: "Sing a Song of Friendship" (A collection of Nineteen Songs that Sing the Story of Human Rights). Playwell Records.

Available from: Anti-Defamation League, 315 Lexington Avenue, New York, New York 10016.

Zaret, Hy and Lou Singer. Little Songs on Big Subjects: "It Could be a Wonderful World." Motivation Records.

Available from: Anti-Defamation League, 315 Lexington Avenue, New York, New York 10016.

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MODULE ON SACRED SPACE

Encounter 1: Personal Space.....p. 114

Encounter 2: Homes.....p. 122

Encounter 3: Making a Home.....p. 130

Encounter 4: Diversity of Homes.....p. 141

Encounter 5: Moving.....p. 152

00126

[redacted]

CONCEPTUAL FRAMEWORK

A House of Your Own
by Robert A. Raines

00127

[redacted]

p. 67
Raines, Robert A. Lord, Could You Make It A Little Better? Waco, Texas: Word Books, Publisher, 1972.

00128

"For religious man, space is not homogeneous; he experiences interruptions, breaks in it; some parts of space are qualitatively different from others. 'Draw not nigh hither,' says the Lord to Moses; 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground' (Exodus 3, 5). There is, then, a sacred space, and hence a strong, significant space; there are other spaces that are not sacred and so are without structure or consistency, amorphous. Nor is this all. For religious man, this spatial nonhomogeneity finds expression in the experience of an opposition between space that is sacred - the only real and real-ly existing space - and all other space, the formless expanse surrounding it." (p. 20)*

"Yet this experience of profane space still includes values that to some extent recall the nonhomogeneity peculiar to the religious experience of space. There are, for example, privileged places, qualitatively different from all others - a man's birthplace, or the scenes of his first love, or certain places in the first foreign city he visited in youth.

*All quotations are from Mircea Eliade. The Sacred and the Profane. New York: Harcourt, Brace, and World, Inc., 1959.

Even for the most frankly nonreligious man, all these places still retain an exceptional, a unique quality; they are the 'holy places' of his private universe, as if it were in such spots that he had received the revelation of a reality other than that in which he participates through his ordinary daily life." (p. 24)

"To exemplify the nonhomogeneity of space as experienced by nonreligious man, we may turn to any religion. We will choose an example that is accessible to everyone - a church in a modern city. For a believer, the church shares in a different space from the street in which it stands. The door that opens on the interior of the church actually signifies a solution of continuity. The threshold that separates the two spaces also indicates the distance between two modes of being, the profane and the religious. The threshold is the limit, the boundary, the frontier that distinguishes and opposes two worlds - and at the same time the paradoxical place where those worlds communicate, where passage from the profane to the sacred world becomes possible. A similar ritual function falls to the threshold of the human habitation, and it is for this reason that the threshold is an object of great importance. Numerous rites accompany passing the domestic threshold - a bow, a prostration, a pious touch of the hand, and so on. The threshold has its guardians - gods and spirits who forbid entrance both to human enemies and to demons and the powers of pestilence." (pp. 24-25)

"To settle in a territory is, in the last analysis, equivalent to consecrating it. When settlement is not temporary, as among the nomads, but permanent, as among sedentary peoples, it implies a vital decision that involves the existence of the entire community. Establishment in a particular place, organizing it, inhabiting it, are acts that presuppose an existential choice - the choice of the universe that one is prepared to assume by 'creating it'." (p. 34)

00129

The child first asks, "Who am I?', and then he inquires, "Where am I?' The need to make space meaningful, to attach emotional and cultural significance to it is as central to the child's developing self-concept as his need to answer such questions as "In what place?', "Which way?", and "How far?" are to his cognitive development. The study of sacred space adds a new dimension to the purely geographic study of space in terms of location, direction, and distance. In the RESS Module on Sacred Space, the child begins to define space in his environment in terms of how he interacts with it in the living out of his story and way.

In Encounter 1: Personal Space, the module begins by exploring the child's own unique experience of personal space. For the child in the ghetto, a personal space might be a corner of a room or a niche behind a loose brick in a wall. For the child in a rural setting, it might be a favorite climbing tree or a moss-covered rock. A personal space might be large enough to contain him, or it might be a small box just large enough to contain his valued possessions - a collection of shells or rocks, bubble gum wrappers, bottle caps, or whatever. This creation of some kind of a personal space is a common childhood experience. Because the child has defined it himself, it has special meaning for him.

The child's own experience of personal space is related to shared or social space in Encounter 2: Homes. While some homes provide more security and love than others, any home, defined simply as "the place you live", provides some measure of personal orientation and belonging. In the Japanese home the distinction between "sacred" and "profane" space is ritually defined; the threshold ceremony or removing the shoes upon entering the home marks the difference between space outside or inside the house. The sacred as well as the secular function of the traditional Japanese home is evident in the family shrine. It is enough for the child to recognize that, unlike the rest of the interior space, the shrine does not serve a function related to secular activities - it is not a place to eat, or to sleep, or to prepare food, but to worship. Though we have limited ourselves to the study of interior space in this encounter, the replication of a cosmos in the traditional Japanese garden would also lend itself well to the study of sacred space. This intermingling of the secular and the sacred in the Japanese home supports our intent at this level to provide experiences in which the child encounters the sacred as part of the profane/secular world. Not until the second level will the terms "secular" and "religious" be formally introduced.

00130

LEARNING STRATEGIES

RESS materials for this module include: a slide-tape presentation (The Water Jar Story), student activity books (Special Places), and read-along books (About My Special Places).

As an extension of the concept of personal space, the teacher might wish to have each child keep his activity book in his "own special place" at school (his desk, box, or part of a shelf). These books provide the student with manipulative as well as with pencil and paper activities. The children are involved in cutting, pasting, folding, and sorting as they analyze information and make associations.

The activity book also provides information on the Japanese home to be derived from study drawings. Information on the Atoni home is presented in the tape-slide series, The Water Jar Story. Comparisons are then made between meaningful space in the Japanese and the Atoni homes. Diversity within our own society is explored by discussing a fold-out drawing of an apartment building in which people from a variety of traditions live. Finally, the children sort drawings to discover that sacred/meaningful space can be reconstructed.

The delightfully illustrated book, About My Special Places, is to be presented in two separate readings. The first part of the book, which relates to personal space, is to be read with the teacher in Encounter 1: Personal Space. The second part of the book, which deals with shared space (the home), is to be read during Encounter 4: Diversity of Homes. It is hoped that the children will have the opportunity to re-read the book several times during the module.

ROLE OF THE TEACHER

In his book, The Sacred and the Profane, Mircea Eliade traces the manifestations of the sacred from primitive to modern times, in terms of space, time, nature and the cosmos, and life itself. He shows how the total human experience of the religious man compares to that of the non-religious and observes that even moderns who proclaim themselves to live in a completely profane world are still unconsciously nourished by the memory of the sacred, in camouflaged myths and degenerated rituals, Chapter 1, "Sacred Space and Making the World Sacred", provided the conceptual framework for the RESS Module on Sacred Space. While we have included excepts from Eliade in our introduction to this module, it would be helpful to the teacher to read this chapter before introducing the module to the students.

00131

MODULE ON SACRED SPACE

ENCOUNTER 1: PERSONAL SPACE

KNOWLEDGE

CONCEPTS: space, personalization

ORGANIZING IDEA: A person in his own special way can make a space his own.

SENSITIVITIES: feeling free to make appropriate references to and statements about his own world view, life style, and religious and/or secular traditions

appreciating the diversity of world views and life styles in human societies

supporting a person in his beliefs and behavior which are unique to his secular or religious tradition

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVE: The child will be able either to draw a picture of a real or imagined space which he has defined and personalized or to participate in describing his own personal space at school.

MATERIALS NEEDED: RESS read-along books: About My Special Places (one for each child)
RESS activity books: Special Places (one for each child)
crayons

INTRODUCTION

Distribute RESS read-along books, About My Special Places.

00132

presenting a problem by presenting a single concept series of pictures

T: Here's a book that we're going to read together.
Let's read the title.
By yourself, look at all the pictures in this book.

Allow time for the children to look at the pictures.

DEVELOPMENT

T: We're going to read the first part of this book today.
We'll save the last part of the book to read another day.
I'll read aloud and you follow the pictures and words in your own book.

acquiring information through listening, reading

Read aloud the first part of About My Special Places, through "a special space to be just you?"

EVALUATION

T: Think about a special space you may have had.
It might be real or it might be make-believe.
Think about where it was, . . . how big it was.
Think about how you made it or how you found it.
It could be an outside place or an inside place.
Think about the things you kept there.
Maybe you shared the place with someone else, or maybe it was a place for you alone.
Perhaps you decorated it or put a sign on it.
Think about what you did there.

internalizing the learning

00133

Could you draw a picture of your special place?

demonstrating comprehension of concepts, organizing idea, and sensitivities through creative activity

Distribute to each child a copy of the RESS activity book, Special Places.
Give general directions for the use of the activity books throughout this MODULE.
Have the children read the title and write their names on the covers.
Then direct each child to draw a picture of his special place on page 1.

Invite the children to share their completed drawings.

If there are children who do not wish to draw or who feel that they have no special place of their own, have a conversation with them about their special place or places in the classroom, their desk or table, etc. Ask them to describe how they can tell their very own desk.

00134

EXTENDING EXPERIENCES

Read to your class poems describing other children's special places, such as the four poems given in the RESOURCES.
Some children might enjoy making drawings for a poem or writing a poem about their own special places.

Lead the children in a game in which they find special places for each other, either within the classroom or outside.
Choose one child to be the "asker" and one to be the "finder."
Read the verses of Walter de la Mare's poem, "Somewhere" given in the RESOURCES.
Instruct the "finder" to find a good special place for the "asker."
Does the "asker" agree or disagree that this is a good place? Why? A good space for what?
Then read the poem again and have the "asker" become the "finder" and a different child become the "asker." "Finder" and "asker" will have to talk about what makes a good place (clear boundaries, quiet, smallness, largeness, appropriateness to intended use, etc.).
After a number of rounds of this game the children could perhaps generalize that people share some ideas about what makes a good space and differ on other ideas and that the purpose for which the space is needed helps determine it.

Parents could help provide a box large enough for each child to get in. Also provide paint, paper, and paste for decorating the inside and outside of the box in his own special way.
Talk with the children about their special designs, colors, pictures for personalizing their box space.
Allow the children time to enjoy their boxes after completion.
With the bottoms and tops cut out, the boxes (like collapsable, square tubes) could be stored flat.

Read to the children Evan's Corner by Elizabeth Starr Hill (see RESOURCES).
Says Evan, a small boy in Harlem, "I want a chance to be lonely . . . in my own way . . . in my own corner."

00135

RESOURCES

POEMS.

(from) Halfway Down
by A. A. Milne

p. 10
Ferris, Helen (Ed.). Favorite Poems Old and New. Garden City, New York: Doubleday and Company, Inc., 1957.

This Is My Rock
by David McCord

p. 10-11
Ferris, Helen (Ed.). Favorite Poems Old and New. Garden City, New York: Doubleday & Company, Inc., 1957.

00136

(from) Tree
by Christa Cervenka

St. Petersburg Times

00137

(from) The Land of Story Books
by Robert Louis Stevenson

p. 12
Ferris, Helen (Ed.). Favorite
spy, Poems Old and New. Garden City,
New York: Doubleday and Company,
Inc., 1957.

 [redacted]

(from) Somewhere
by Walter de la Mare

pp. 8-9
Ferris, Helen (Ed.). Favorite Poems Old and New. Garden City, New York: Doubleday and Company, Inc., 1957.

RESS READ-ALONG BOOK: About My Special Places by Liz Malbon (first part)

I have a place
a special space
that is my own.

It can be big.
It can be small.
But most of all
it is my own.

There I can go
and sit
or think
or read
or play
in my own way.
And I can be
what I want to be.
I can be
me.

I have a special way,
you see,
to make my space
just right for me.

And I just may
someday, someday,
have a brand-new way
to make a place
my own.

Do you, too,
have a special place
that is your own -
for you to do
what you want to do -
a special space
to be just you?

00139

MODULE ON SACRED SPACE

ENCOUNTER 2: HOMES

KNOWLEDGE

CONCEPTS: space, homes

ORGANIZING IDEA: A home is a place for a family's special way.

SENSITIVITY: appreciating the diversity of world views and life styles in human societies

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVE: Through participation in role play, the child will be able to demonstrate her comprehension of the use and meaning of space in a Japanese home.

MATERIALS NEEDED: RESS activity books: Special Places, pages 2-4
Optional: mats or rugs

PREPARATION: Review script for role play for ease in directing this activity.
Optional: Arrange mats or rugs to represent the interior of a Japanese home for the role play.

INTRODUCTION

Most children will have been introduced to the idea of a home as "the place you live" in their first grade social studies program. The function of the home as a physical shelter with places to eat, sleep, and keep belongings should be reviewed.
This ENCOUNTER explores the concept of the home as a place where people usually have a greater measure of freedom to live by their own world view and life style than they might outside their home.

00140

T: You drew a picture (or talked about) your own special place.
A family needs a special place of its own too.
A home is a family's special place.

Distribute, or have the children take out, their RESS activity books, Special Places.
Direct attention to page 2.

relating knowledge or real experience to the learning situation

T: Which house would this family choose for their home? Why?

(Encourage the children to study the details of the tree house and of the house in terms of the needs of the family.)

The bottom picture is the home of a family in Japan.
It is just one room.
Some people in Japan have homes like ours.
Other Japanese people have homes like this one.

DEVELOPMENT

Direct attention to page 3.

acquiring information through interpreting graphic materials

T: Let's look at the inside of this Japanese home.
Find the place where the family eats. (Pause)
The family sits on cushions to eat around a low table.
Find the place where the family cooks its food. (Pause)
Where will the family sleep at night? (Pause)
At night they will unroll sleeping mats on the floor.
During the day the mats are stored away neatly.
Why are there shoes outside the door? (Pause)

00141

Japanese people take their shoes off before coming into their home.
Do you see anything that you have in your home? (Pause)

Direct attention to page 4.

T: Why do people have pictures and flowers in their homes? (Pause)
This Japanese family keeps flowers and a picture in a special place in their home.
The special place is the Japanese family shrine.
This is where the family prays.
The shrine is a beautiful place to pray.

EVALUATION

demonstrating comprehension of concepts, organizing idea, and sensitivity through role play

Role play living in a Japanese home.

The entire class may participate by dividing into Japanese family members and guests, with many sets. The role plays will be occuring simultaneously with the aid of the narrator. The doorways can be designated by a space between two desks, chalk lines, etc.

Action:
The family greets the guests at the door.
All bow politely.
Guests remove shoes to enter. (Family already has shoes off.)
Family member closes sliding doors.
All sit on floor around low table with legs folded under while eating.
Family tells guests goodby at the door after dinner.
All bow politely, saying "Sayonara."
Guests put shoes on and depart.
Family kneels briefly before the shrine to pray.
They unroll sleeping mats and lie down on them to sleep.

00172

applying generalizations

T: Do you take your shoes off before you go into your home?
Do you bow to your parents?
Do you sleep on the floor?
Do you sit on the floor to eat?
In your home you do things in your own family way.
In a Japanese home, people do things in their family way.

EXTENDING EXPERIENCES

Read to the children the portion of Ethyl Jacobson's poem, "Design for Living," given in the RESOURCES.
Direct the children to look at the tree house on page 2 of Special Places as you read.

Read to the children, or have available for the children to read for themselves, Hello, Come In by Ida De Lage, from the Garrard "Venture Book Reading Program for Grade 1" (see RESOURCES).
Hello, Come In invites the beginning reader to visit a witch's cave, a haunted house, a frog pond, a toy shop, a pig sty, and a pony barn and to explore the many different ways of expressing friendship in different homes.

Read with the children the sections on "Families in Japan," "Houses in Japan," and "Schools in Japan" from Families and Social Needs; Concepts in Social Science (see RESOURCES).

Have available for the children to look at the delightful and gay "Children in Japan" section of Children in Other Lands (see RESOURCES).

00143

View with the children a film about a Japanese child, for example, Japanese Boy--The Story of Taro from Encyclopedia Britannica (see RESOURCES).

Japanese Boy--The Story of Taro presents the story of a Japanese child who loses a friend, gains a treasured possission, and learns that growing up often means sacrificing one end to gain another. The film shows a Japanese home and school, revealing the attitudes, customs, and problems of a farm family.

Ask the children to tell you what they learned about this Japanese family's way and home.

Teach the children some Japanese songs to sing, for example:

"Chi chi pappa"
"Japanese Rain Song"
"Springtime Is Coming"
(Making Music Your Own, K)
(also recorded on "Favorite Songs of Japanese Children")
"The Moon Is Coming Out"
(Making Music Your Own, 1)
"Hato Popo"
"Shoes Squeak"
(Making Music Your Own, 2)
(see RESOURCES.)

Have the children listen to and/or sing along with some Japanese songs, such as those recorded on Favorite Songs of Japanese Children (see RESOURCES).

Favorite Songs of Japanese Children is accompanied by two filmstrips which illustrate each song with several frames.

00144

RESOURCES

POEM

(from) Design for Living
by Ethyl Jacobson

The Instructor,
August-September, 1966.

BOOKS

DeLage, Ida. Hello, Come In (Venture Book Reading Program for Grade 1) (drawings by John Mardon). Champaign, Illinois: Garrard Publishing Company, 1971.

Jaye, Mary Tinnin (Ed.). Making Music Your Own (K). Morrostown, New Jersey: Silver Burdett Company, 1971.

00145

King, Frederick M., Dorothy Kendall Bracken, and Margaret A. Sloan. Families and Social Needs; Concepts in Social Science (1). River Forest, Illinois: Laidlaw Brothers, Publishers, 1968.

Landeck, Beatrice, Elizabeth Crook, Harold C. Younberg, and Otto Luening (Eds.). Making Music Your Own (1). Morristown, New Jersey: Silver Burdett Company, 1971.

Landeck, Beatrice, Elizabeth Crook, Harold C. Younberg, and Otto Luening (Eds.). Making Music Your Own (2). Morristown, New Jersey: Silver Burdett Company, 1971.

Social Science Staff of the Educational Research Council of America. Children in Other Lands; Concepts and Inquiry (K). Boston: Allyn and Bacon, Inc., 1970.

00146

FILM

Japanese Boy--The Story of Taro 20 minutes
Color, No. 2053, Sale $265, Rental $9.00
B/W, No. 2054, Sale $135, Rental $6.50

Encyclopedia Britannica Educational Corporation
Preview/Rental Libraries, 2494 Teagarden Street,
San Leandro, California, Tel: (415) 483-8220

or 1822 Pickwick Avenue, Glenview, Illinois 60025, Tel: (312) 729-6710

RECORD

Favorite Songs of Japanese Children

Bowmar Records, 622 Rodier Avenue, Glendale, California 91201

00147

MODULE ON SACRED SPACE

ENCOUNTER 3: MAKING A HOME

KNOWLEDGE

CONCEPTS: space, homes, constructing meaningful space

ORGANIZING IDEA: A family in its own special way can make a living space its home.

SENSITIVITY: appreciating the diversity of world views and life styles in human societies

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVE: The child will be able to show how a Japanese family and an Atoni family make homes by completing activities in which he arranges objects correctly in an Atoni home and identifies characteristics of Atoni and Japanese homes.

MATERIALS NEEDED:
RESS activity books: Special Places, pages 5-7
RESS slide-tape presentation: "The Water Jar Story"
carousel slide projector
cassette tape recorder
scissors
paste

PREPARATION:
Set up and test slide projector and tape recorder.
Preview RESS slide-tape presentation, "The Water Jar Story."
Read the information about Atoni houses given in the INTRODUCTION.

00148

INTRODUCTION

The house described in this ENCOUNTER is an Atoni house found in Indonesian Timor.
Access to different spaces in the Atoni house is limited to different people. The family uses the ground floor as its living space. Strangers are not permitted inside the house. Guests are entertained on a porch under the grass roof outside the door. When the door is closed, it usually indicates that the family does not wish to receive visitors or that they are eating. It is considered very rude to disturb the family at mealtime. A closed door may also be a sign of enmity. The upstairs is used to store supplies of corn and rice. Members of the family other than the parents are forbidden to go upstairs, for it is believed "the soul of the rice and maize will flee" if others go there.
The water jar ceremony is a home consecration ceremony. In an Atoni village there is no common ceremonial plaza or lodge. All of the family's celebrations and rituals of birth, marriage, and death take place around the family altar.

Distribute, or have the children take out, their RESS activity books, Special Places.
Direct attention to page 5.

relating knowledge or real experience to the learning situation

T: Here is a house.
Could a family live in this house?
How is it different from a Japanese house?

We're going to hear a story about a boy your age who lives in a house like this.
He lives in an Atoni family in Indonesian Timor.
Indonesia is a group of island on the other side of the world from us.
Listen to find out what the Atoni people do to make a house a home.

00149

DEVELOPMENT

acquiring information through listening and viewing

Present RESS slide-tape presentation, "The Water Jar Story."

Turn off the projector and recorder.
Direct attention to pages 5 and 6 of the activity book.
Read the directions with the children.
Distribute scissors and paste and
EITHER allow the children to work individually
OR use the questions given in EXTENDING EXPERIENCES
to guide the children in this exercise.

analyzing information

EVALUATION

demonstrating comprehension of concepts and organizing idea through completion of worksheet activity

Direct attention to page 7.
Read the directions with the children.
Allow time for them to complete the activity
individually, then, check responses.

comparing and contrasting

EXTENDING EXPERIENCES

Use the following questions to review the content of "The Water Jar Story" and to guide the cut-and-paste activity.

"Let's see how the Atoni family uses these things to make a home.
The Japanese home has a shrine where the family prays.
Does the Atoni home have a special place where the family prays?
Where? (one of the four posts of the house, where the flat altar stone is placed)

00150

What things do they put at that place?
(flat altar stone, the things of relatives who lived in the past)
What other things does the Atoni family put downstairs? What are some things you see? (fireplace, benches, ladder, water jar)
How would Hanji's parents get upstairs?
(by climbing the ladder)
What things would be placed upstairs?
(corn and rice, round stone for farming ceremony)
Why did Hanji's mother stop him from going upstairs?
(She believed that the spirits of their corn and rice would leave if children went upstairs; it was against their family rules.)
Is this house an Atoni home yet?
What else is needed? (water jar, family)
What special ceremony do Atoni people have to make their house a home? (carrying in, placing, and filling the water jar)
Is the house a home now? Why or why not?"

Draw a square on the chalkboard and ask the children how a Japanese family would make this space a home.
Draw a circle on the chalkboard and ask the children how an Atoni family would make this space a home.
Sketch in, or have the children sketch in, their responses.

Using the picture of a Japanese house interior on page 3 of the activity book and the completed worksheet of an Atoni house interior on page 5, ask the children to tell all the ways they can think of that the two are different, then all the ways the two are alike.

00151

Read to the children "A New Year Housewarming" in Holidays in No-End Hollow by May Justus (see RESOURCES), or have a good reader from the upper elementary grades read this story to your class, to illustrate how some people in the Smokey Mountains make a "house" a "home."

Read to the children (or tell from reading) Chapter 4 of The Magnificent House of Man Alone by Helen Rushmore (see RESOURCES), a well written story, contrasting in this final chapter a "house" and a "home."

View with the children a film showing persons building their houses, for example, Building a House or Shelter from Encyclopedia Britannica (see RESOURCES).
Building a House gives children the opportunity to see the main stages in building a house, beginning with the surveyor, and to observe the various skills of the workmen. Updated construction methods and building materials can also be seen as the work progresses.

Shelter compares igloos, desert tents, and island huts to show that climatic conditions determine the type of shelter people build. In contrasting a pioneer's log cabin with a modern home, "Shelter" illustrates how construction techniques reflect a history of living conditions.
After the children respond freely to the information in the film, direct them in contrasting "houses" and "homes" by asking:

"What helps determine how a house will be built?"
(climate, materials, technology)

"What helps determine how a home will be made?"
(a family's way of living, thinking, valuing)

00152

For Indians of the northwest coast, placing a totem pole representing the family's clan name or social group outside the lodge is part of making a "house" a "home." A "Totem Pole Song" of the Haida Indians is recorded on North American Indian Songs (see RESOURCES). An accompanying filmstrip gives several frames and brief information illustrating the song.

RESOURCES

BOOKS

Justus, May. Holidays in No-End Hollow (illustrated by Vivian Berger). Champaign, Illinois: Garrard Publishing Company, 1970.

Rushmore, Helen. The Magnificent House of Man Alone (illustrated by Frank Vaughn). Champaign, Illinois: Garrard Publishing Company, 1968.

FILMS

Building A House 2nd Edition, 12 minutes
Color, No. 2099, Sale $135, Rental $6.50

Shelter 2nd Edition, 11 minutes
Color, No. 894, Sale $135, Rental $6.50
B/W, No. 893, Sale $135, Rental $4.50

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Encyclopedia Britannica Educational Corporation
Preview/Rental Libraries, 2494 Teagarden Street
San Laredo, California 94577, Tel: (415) 483-8220

or 1822 Pickwick Avenue, Glenville, Illinois 60025
Tel: (312) 729-6710

RECORD

North American Indian Songs by Muriel Dawley and Roberta McLaughlin (B4025)
(accompanied by two filmstrips)

Bowmar Records, 622 Rodier Drive, Glendale, California 91201

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REFERENCE

Cunninghan, Clark E. "Order in the Atoni House." In William A. Lessa and Evon Z. Vogt (Eds.), Reader in Comparative Religion: An Anthropological Approach (Third Edition). New York: Harper and Row, Publishers, 1958, 1965, 1972. Pp. 116-135.

RESS SLIDE-TAPE PRESENTATION: "The Water Jar Story"

Video	Audio
1. Module on Sacred Space Encounter 3: Making a Home	1.
2. The Water Jar Story	2. The Water Jar Story
3. mother giving Hanji a drink	3. Hanji's mother lifted a cool dipper of water from the water jar. She gave it to Hanji. The big water jar had been there as long as he could remember. "Mother," said Hanji, "tell me the story of the water jar."
4. parents outside, building house	4. Mother laughed. She had told Hanji the water jar's story many times, but she began again. "Before you were born, your father and I built this house. We built its round walls and its grass roof and its cool porch. We would live in the big room on the ground floor. We would keep our corn and rice upstairs. Our friends would visit with us outside on the porch.
5. parents moving in bench	5. We moved in our furniture: one small bench for fixing food, a larger one to sleep on, and the largest one to sit on and to hold our tools and other belongings.

00155

Video	Audio
6. mother beside fireplace	6. We made a fireplace downstairs. We would need the fire to light the dark inside and to cook our food." Hanji said, "I like to lie on the floor near the fire when I go to sleep at night. It keeps me warm."
7. parents at altar post	7. "Four big posts hold up our roof," said Mother. "One post is special. On it we hung things that belonged to our relatives who lived in the past. We placed our flat altar stone there." "This is where we pray, isn't it, Mother?" asked Hanji. "Yes," she answered, "and it is where we hold our celebrations when someone in our family is born, when they get married, or when they die."
8. upstairs	8. "And when we have our celebration for the growing of rice and corn too, " added Hanji. "Yes," said mother. "We keep a special stone for the rice and corn celebration upstairs." "Mother," said Hanji, "I want to see the stone upstairs. I want to see it now!"
9. Hanji starting up ladder	9. Hanji ran to the ladder. His mother jumped up and ran after him. "No, no, Hanji!" she shouted. "Children must not go upstairs." She caught him just as he was starting up the ladder.

00156

Video	Audio
10. mother and Hanji looking at hole	10. "Father and I may go upstairs. But if children go upstairs, the spirits of our corn and rice will leave. Then our food would not be good to eat."
11. mother and Hanji at ladder	11. Soon it will be time for our farming celebration. Father will bring the stone down for the celebration. and then you will see it." "All right, mother. I won't go upstairs. I'll listen to the rest of the story," said Hanji.
12. parents filling water jar	12. Mother continued, "After all of our things were inside, the house was ready for the water jar celebration. We carried in the big empty jar. We were very careful to put it in the right place by the fire. Then we began to fill it. We filled it to the top.
13. parents inside furnished home	13. We looked at the full water jar. We looked at our ancestors' things on the post by the altar. We looked at the fireplace. Everything was as it should be. Now the new house was an Atoni home."
14. Hanji beside water jar	14. Hanji stood up beside the water jar. "Look, Mother," he said. "I used to be smaller than the water jar. Now I am just as tall as it is." Mother said, "Someday you will be taller than the water jar. Someday you will have your own family. Then you will fill another water jar to make your own Atoni home."

[redacted]

00157

15. Credit

16. Credit

17. Credit

18. Credit

[redacted]

00158

MODULE ON SACRED SPACE

ENCOUNTER 4: DIVERSITY OF HOMES

KNOWLEDGE

CONCEPTS: space, homes, diversity

ORGANIZING IDEA: A home is a place for a family's special way.

SENSITIVITIES: appreciating the diversity of world views and life styles in human societies

feeling free to make appropriate references to and statements about her own world view, life style, and religious and/or secular traditions

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVES: Given examples of living spaces, the child will be able to identify those which are homes and to appreciate the diversity of world views, life styles, and traditions in homes in our society.

The child will be able to make drawings of her own home and family.

MATERIALS NEEDED: RESS activity books, Special Places, pages 8-11
RESS read-along books: About My Special Places (one for each child)
crayons

00159

INTRODUCTION

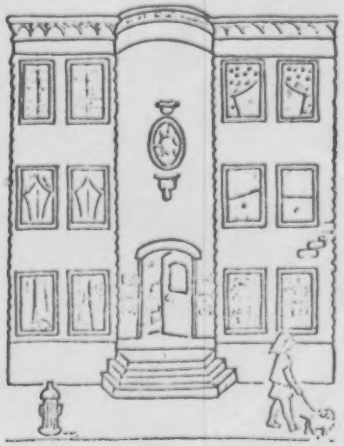
relating knowledge or real experience to the learning situation

T: All Atoni families live in the same kind of house.
Do we all live in the same kind of house?
Think about the many different kinds of homes people have in our country.
How many kinds can you name?

(Encourage the class to name a variety of house types.)

DEVELOPMENT

Distribute, or have the children take out, their activity books, Special Places.
Direct attention to page 8.



p. 8

p. 9

[redacted]

00160

acquiring information through interpreting graphic materials

T: What kind of house is this?
How many families do you think live here? What helped you guess?

Each apartment is a different family's home.
Let's find out what each family is doing in its home.

Use the following procedure for each apartment.

T: Find the windows with _____.
Look behind the windows to find the family who lives inside.
What is the family doing?

When the children discover that one apartment is empty, ask:

T: Is this apartment a home? Why?/Why not?

When all the families in all the apartments have been discussed continue:

T: A home is a family's special place.
Do you remember the book we read about special places?
We just read the first part of the book.
Let's read the rest of it now.
It is about special places for families -- homes.

00161

Distribute RESS read-along books, About My Special Places.

T: Turn to the page that has a picture of a family on it.
Your page should read, "My family has."
Follow the words and pictures in your book as I read it aloud.

acquiring information through listening, reading

Read aloud About My Special Places, starting from "My Family has."

EVALUATION

T: Does your family have a special place that is your home?

We saw a picture of the outside of an apartment house and a picture of the families in their homes inside.
You can draw a picture of the outside of your own family's home and another picture of what your family does inside it.

demonstrating comprehension of concepts, organizing idea, and sensitivities through creative activity

Distribute, or have the children take out, their activity books, Special Places.
Direct attention to pages 10-11.
EITHER give directions for filling in the blanks and drawing the two pictures and have the children begin work immediately.
OR, for children needing more direction, ask the following questions:

00162

(OR)

T: Think first of the outside of your home.
Where will the door be in your picture?
How many windows can you see on the front of your house?
Where will you draw the windows?

internalizing the learning

You can draw the outside on page 10, labeled "The _____ Home."
Write your family's name, your last name, in the blank.
Think about the people who will be inside your home.
Which room do they usually like to be in together?
Think about the things they like to do together there.
You can draw the inside of your home with your family in it on page 11, labeled "The _____ Family at Home."
Write your family's name in the blank.

CONTINUE:

working with others effectively

Invite the children to share their drawings with each other. One child could knock on another child's door and be invited to "come in" to see his family on the inside.

00163

EXTENDING EXPERIENCES

To help the children think of the diversity of house types in our society, read to them Joan Dye's poem "Living Spaces" (see RESOURCES).

Read to the children Helen Wing's poem, "Other Children" (see RESOURCES), illustrating the variety of houses around the world and also touching on similarities among children in them.

Read to the children "Our House" by Dorothy Brown Thompson (see RESOURCES).
Ask the children:

"Is your house different from this house in some ways? How?
Is your house like this house in any ways? How?"

Read to the children "Evening Hymn" from Song In the Meadow by Elizabeth Madox Roberts (see RESOURCES).
Ask the children if they know any other prayers for houses or homes.

Read to the children "The Hogan" from Little Herder in Autumn and "The Hogan" from Little Herder in Spring (see RESOURCES).
Perhaps the child would like to write a poem about his home.

Read to the children Little Boy Who Lives Up High by John and Lucy Hawkinson (see RESOURCES), the story of a small boy living in a high apartment who discovers a different world when he goes down in the elevator.

Read to the children The Jazz Man by Mary Hays Weik (see RESOURCES) in which crippled Zeke, who lives of the fifth floor of a Harlem house, loves the music made by a jazz man across the courtyard.

Read to the children Elsa Jane Werner's Houses (see RESOURCES), illustrating everyone's need for a house and the variety of house types.

00164

Living Spaces
by Joan Dye

In a big apartment house
There is a separate door
For each apartment family
On each apartment floor.

On streets with trees and
  flowers and grass
Homes may be old or new,
While some hold just one family,
Others can hold two.

In the country houses
Are few and far between,
There's lots of space to play in,
The air is fresh and clean.

Other houses, side by side,
Have many different faces,
They stand together, wall to wall,
A row of living spaces.

Houseboats tie up at a wharf
And there they gently rock
Until it's time to sail away
To another dock.

Mobile homes can travel too
But never on the sea,
For homes on wheels need roads
To move a family speedily.

00165

Other Children
by Helen Wing

00166

pp. 206-207
Hubbard, Alice (Ed.).
The Golden Flute

[redacted]

Our House
by Dorothy Brown Thompson

Instructor
August-September, 1966

Evening Hymn
from Song In the Meadow
by Elizabeth Madox Roberts

p. 13
SRA, level 1
Resource Book

00167

BOOKS

Clark, Ann. Little Herder Series. (illustrated by Hoke Denetsosie). Division of Education, Bureau of Indian Affairs, U.S. Department of Interior.

Available from: Publications Service, Haskell Institute, Lawrence, Kansas 66044. 50 cents each for four parts.

Hawkinson, John and Lucy. Little Boy Who Lives Up High. Whitman, 1967.

Weik, Mary Hays. The Jazz Man (illustrated by Ann Grifalconi). Atheneum, 1966.

Werner, Elsa Jane. Houses. Golden Press, Inc., 1955.

00168

RESS READ-ALONG BOOK: About My Special Places by Liz Malbon (second part)

My family has a special space,
a place
that is our home.

It can be big.
It can be small.
But most of all
it is our home.

Here we can come
and eat
or sleep
or work
or play
in our own way,
or celebrate
our special days.
And we can be
our family!

We have a special way
you see,
to make our space
a home
just right for our family.

And if some day
we move away,
we'll have a way
to make a new place
our home.

Does your family too
have a special place
that is your home -
where your family may
live its own way -
a special space
for everyday?

[redacted]

00169

MODULE ON SACRED SPACE

ENCOUNTER 5: MOVING

KNOWLEDGE

CONCEPTS: space, homes, moving, remembering

ORGANIZING IDEA: Families can make a new home when they move.
A person can remember his old home.

SENSITIVITIES: feeling free to make appropriate references to and statements about his own world view, life style, and religious and/or secular traditions

living openly by the commitments which his world view and life style entail

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVE: Given pictures of objects relating to a fictional child, the child will be able to categorize them into two groups: things which the child could move to her new home and things which she could remember.

MATERIALS NEEDED: RESS activity books: Special Places, pages 12-15
scissors
stapler or tape

00170

INTRODUCTION

relating knowledge or real experience to the learning situation

T: You drew a picture of your home.
Have you ever lived in a different home?
Think about the things you moved with you to your new home.
Did you have to leave anything behind?

DEVELOPMENT

acquiring information through interpreting graphic materials

Distribute, or have the children take out, their activity books, Special Places.
Direct attention to page 12.
Have the children read the pictures in the left column, from top to bottom.

comparing and contrasting

T: How are the three pictures different?
How has the child changed?
Why are the houses different?
What story do the pictures tell?
(The child moved with her family as she grew up.)
Do you see anything the girl took with her to a new home?

Direct attention to the right column of pictures on page 12.

00171

acquiring information through interpreting graphic materials

T: What is happening in each picture?
Who is in each picture?
These pictures tell a story.
How would you put the pictures in order?

Direct the children to number their pictures in the order to tell a story.

T: What story do the pictures tell?
(The child celebrated Easter each year as she grew up.)

Look at the pictures of the houses and the pictures of the family.
Can you match the family with the houses?

analyzing information

Direct the children to draw a line from each family picture to the "matching" house picture (parallel pictures of child at same age).

T: The little girl in these pictures is named Bonnie.
Bonnie is your age. She goes to school just as you do.
Bonnie likes to play with her friends and her dog.
Let's look at some things that tell about where Bonnie lives now.

Direct attention to page 13.
Read the pictures with the children.

EVALUATION

T: Bonnie's family is going to move again.

Direct attention to page 14.

analyzing information

T: What is this?
Find the pictures of things that Bonnie's family will move with them to their new home.
Do you see some pictures of things that Bonnie and her family will not be able to take with them when they move?
Why can't they take those things with them?
Bonnie will remember the things she can't take with her.

Direct attention to page 15.

T: Here is a picture of Bonnie remembering the things that she cannot take with her to new new home.

00173

Distribute scissors.
Direct the children to cut pages 13, 14, and 15 from their activity books.
Page 14 and page 15 are to be folded in half on the black line, then fastened with tape or staples at the bottom and the right.
The pictures on page 13 are to be cut apart on the heavy, black lines.
When the children have prepared their envelopes and pictures continue with these directions:

demonstrating comprehension of concepts and organizing idea through manipulative activity

T: Put the pictures of things Bonnie and her family will move to their new home in the moving van.
Put the pictures of things Bonnie will remember, but cannot take with her, in the envelope that shows Bonnie remembering.

EXTENDING EXPERIENCES

Read to the children The Rooftop Mystery by Joan M. Lexay (see RESOURCES), a mystery which young children solve set in a moving day context.
Ask the children:
"How does everyone help on moving day?
What are things that would be easily forgotten?
What things are special things that each family member moves himself or is quite careful to see that are moved safely?
What are things friends can do to help on moving day?"

00174

Have the children listen to a song about remembering an old home, "Cuatro Milpas" (Four Cornfields), recorded on Children's Songs of Mexico (see RESOURCES).
The chorus of "Cuatro Milpas" contains this line: "All the days of my life will the dreams of my house be a part of me wherever I go."
Playing the song, reading the words, then playing the song again, would probably be the most useful strategy.
Perhaps the children, individually or as a group, could compose a song about moving or about remembering an old home.

RESOURCES

POEM

We're Moving
by Joann Dye

We're all boxed up in packages
  In cartons and crates
The furniture and dishes
  My books and roller skates.

We're moving to a new town
  To a house on a strange new street
Where I shall go to a new school
  And find new friends to meet.

And what adventures ly in store
  In a place I've never been before!
Like modern pioneers we'll be
  Exploring our new community.

00175

Our old home and our old friends
  We must leave behind
But happy memories of them
  Will linger in my mind.

A new boy is coming to live here
  To play in my climbing tree.
He's nice and I know you'll like him -
  Still he won't be the same as me.

But old towns and new towns
  Are bundled together too
With ribbons of speedy highway
  So that I'll still visit you.

p. 85
Joan G. Dye. Wonderful You, teacher's guide, Georgia Educational Television, Georgia Dept. of Education, 1969

BOOK

Lexau, John M. The Rooftop Mystery (An I Can Read Mystery) (pictures by Syd Hoff). New York: Harper and Row Publishers, 1968.

RECORD

Children's Songs of Mexico (4005)
(accompanied by two filmstrips)

Bowmar Records, Inc.
622 Rodier Drive,
Glendale, California 91201

MODULE ON SACRED TIME

Encounter 1: Birthdays.....p. 165

Encounter 2: Perahera.....p. 171

Encounter 3: Passover.....p. 180

Encounter 4: Tradition.....p. 193

Encounter 5: Diversity of Traditions.....p. 209

00177

00177

CONCEPTUAL FRAMEWORK

Time
binds not
nor space
the moment
or experience
of that
which is
eternal
which has been
before
for men
have written of
it
and I
've read
and can imagine
what's
eternal
for it's
now
and then
and here
and there
all universally
unique.

Elizabeth Struthers Malbon

(October, 1966)

00178

[redacted]

"For religious man time too, like space, is neither homogeneous nor continuous. On the one hand there are the intervals of a sacred time, the time of festivals; on the other there is profane time, ordinary temporal duration, in which acts without religious meaning have their setting. Between these two kinds of time there is, of course, solution of continuity; but by means of rites religious man can pass without danger from ordinary temporal duration to sacred time.

One essential difference between these two qualities of time strikes us immediately: by its very nature sacred time is reversible in the sense that, properly speaking, it is a primordial mythical time made present. Every religious festival, any liturgical time, represent the reactualization of a sacred event that took place in a mythical past, 'in the beginning.' Religious participation in a festival implies emerging from ordinary temporal duration and reintegration of the mythical time reactualized by the festival itself. Hence sacred time is indefinitely repeatable." (pp. 68-69)

"The religious festival is the reactualization of a primordial event, of a sacred history in which the actors are the gods or semidivine beings. But sacred history is recounted in the myths. Hence the participants in the festival become contemporaries of the gods and the semidivine beings. They live in the primordial time that is sanctified by the presence and activity of the gods. The sacred calender periodically regenerates time, because it makes it coincide with the time of origin, the strong, pure time. The religious experience of the festival - that is, participation in the sacred - enables man periodically to live in the presence of the gods." p. 105

*These two quotations are from Mircea Eliade. The Sacred and The Profane. New York: Harcourt, Brace and World, Inc., 1959.

00179

The young child is concerned with orienting himself in time as well as in space. The concept of recurring time is a frequent theme in children's literature. The small child never tires of stories which deal with the rotation of darkness and light or with the cycle of the seasons. The early primary child seeks to recover time which is special for him in some way. He wants to know if certain events will happen again - if new life will spring from the frozen earth. if morning will folow darkness, if he himself will awaken after sleep, if Halloween, Easter, or a birthday will come again. Always there is reassurance in the repetition of the seasons, of day and night, and of the holidays (holy days).

The Module on Sacred Time provides encounters in which the child is introduced to celebration as the reactualization of a sacred time within a particular tradition. The module begins with one of the most meaningful celebrations in a child's experience - his own birthday. The child is led to relate an initial event (birth) to the commemoration of that event on his birthday every year. While each successive birthday celebration is an event in itself (becoming five or six or seven), it would not be celebrated if this initial event had not occurred.

In Encounter 2 on the Buddhist celebration of Perahera, the association between a celebration and its story, or originating event, is reinforced in a content sample from another culture. The story of how a relic of Buddha was brought to the island of Ceylon from India explains the meaning of the yearly Festival of the Tooth in Kandy. The celebration is related to a particular tradition (Buddhist). The child discovers related elements from the story of Buddha's tooth in the Festival of the Tooth celebration. The feelings of the true Buddhist adherent at the Tooth Festival are compared with those of a participant observer.

The interrelationship of story, way, and celebration are further developed in Encounter 3 on the Passover celebration. To encourage the child to inquire about the meaning and importance of the traditional celebrations of people in our society, the Passover celebration is presented at first without explanation of its story or originating event. The child is then led to infer that the celebration must have some special meaning within the Jewish tradition. After hearing the Passover story, he makes associations between related elements in the story and the celebration. The understanding that a particular tradition shares the same story, way, and celebrations is reinforced.

00180

In Encounters 4 and 5 the child identifies the celebrations of his own tradition and recounts the originating events of those celebrations. He is guided to appreciate the diversity of secular and religious traditions in our society. He discovers that at least one national holiday (Thanksgiving) has both religious and secular elements.

LEARNING STRATEGIES

RESS materials for this Module include: student activity books (Special Times) and an audio cassette ("The Story of Buddha's Tooth", "The Buddhist Perahera Celebration", "The Jewish Passover Celebration", "The Story of Hebrew Freedom").

The key strategies in this Module are picture sorting and role play. By sorting pictures the children are led to make associations among particular traditions and their stories and celebrations. The activity book provides sorting pictures for Encounter 1 through 3. Pretests of the materials indicated that young children usually need to have the category established before they are able to follow through with a sorting activity. For this reason folders labeled "Story" and "Celebration" are also provided in the activity book. The sorting activities in the first three encounters are done individually. To internalize the learning, the children participate in role plays of the Perahera and Passover stories and celebrations. The Tooth Festival seems to lend itself surprisingly well to role play by snaggle-toothed first graders. In one pretest situation a real tooth for the Tooth Festival role play was provided by a youngster who had just lost it the night before.

The sorting materials for Encounters 4 and 5 are derived from pupil drawings about stories and celebrations in their secular and/or religious traditions. These sorting activities are to be done in large groups so that the children can discover the diversity of traditions within their own class. The Extending Activities for the last two encounters provide many opportunities for students to identify and share the stories and celebrations of their own traditions with their friends at school.

00181

ROLE OF TEACHER

Chapter 2, "Sacred Time and Myths" in Mircea Eliade's The Sacred and the Profane provided the conceptual framework for the RESS Module on Sacred Time. It would be helpful to the teacher to read Chapter 2 before introducing the Module to the students.

00182

[redacted]

MODULE ON SACRED TIME

ENCOUNTER 1: BIRTHDAY

KNOWLEDGE

CONCEPTS: story, celebration

ORGANIZING IDEA: Every celebration has a story.

SENSITIVITIES: feeling free to make appropriate references to and statements about his own world view, life style, and religious and/or secular traditions

supporting a person in his beliefs and behavior which are unique to his secular or religious tradition

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVES: The child will be able to make statements which, in the teacher's judgment, indicate his ability to make correct associations between a given event and its celebration.

Given a set of six picture cards (RESS materials), the child will be able to group pictures of the story of a child's birth and pictures of a birthday celebration.

MATERIALS NEEDED: RESS activity books: Special Times (one for each child)
scissors
stapler or tape

00183

INTRODUCTION

relating knowledge or real experience to the learning situation	Distribute to each child a copy of the RESS activity book, Special Times. Give general directions for the use of the activity books throughout this MODULE. Have the children read the title and write their names on the covers. Then direct attention to pages 1 and 2. Read together the titles of both pages.
comparing and contrasting	T: How are these two pictures different? How are they alike?

DEVELOPMENT

acquiring information through listening	T: The birthday celebration is held on the date of the boy's birth. The people are celebrating because he is six years old now. People remember the story of his birth six years ago.
	Direct attention to page 3.
acquiring information through interpreting graphic materials	T: Look for pictures that tell the story of the boy's birth. Look for pictures that tell about his birthday celebration.

00184

EVALUATION

Distribute scissors.
Direct the children to cut pages 3, 4, and 5 from their activity books.
Page 4 and page 5 are to be folded in half on the black line, then fastened with tape or staples at the bottom and the left.
The pictures on page 3 are to be cut apart on the heavy, black lines.
When the children have prepared their envelopes and pictures continue with these directions:

analyzing information

demonstrating comprehension of concepts and organizing idea through manipulative activity

T: Put the story pictures in the story envelope.
Put the celebration pictures in the Celebration envelope.

EXTENDING EXPERIENCES

Encourage the children to use their picture cards in a variety of ways.
The children may color the pictures.
Invite the children to tell about the story of a baby's birth and the birthday celebration by using their picture cards.
Ask the children to look at all six picture cards and see if they can find a different way to group any of them. (For example, "presents for the new baby" and "presents for the birthday child" might be grouped together.)

00185

Read to the children (or have an older child read to them) from Birthdays, by Lillie Patterson, a Holiday Book in the Garrard series (see RESOURCES). Information on birthday and name day customs around the world is given.

Read to the children "A Big Day at Kettle Creek School" in Holidays in No-End by May Justus (see RESOURCES).
Before the reading, ask the children:

"Do you know of anyone or anything that has a birthday celebration besides a person?
(institutions, organizations, cities, states, nations, etc.)
Here is a story about a birthday celebration for a school.
Listen carefully. See if you discover any ways that this birthday party for a school is like a birthday party for a person."

Read to the children Aileen Fisher's poem, Birthday" (see RESOURCES).
Perhaps on the first reading you could not read the title or the word "birthday" in the next to the last line and let the children guess the day.
Ask the children:

"Do you know what 'ring-a-bell-and-run day' is?
Tell me what you know about the other celebrations in the poem. Sunday? Labor Day? Christmas?"

Read to the children Rose Fyleman's poem, "The Birthday Child" (see RESOURCES).
Ask the children:

"Did you ever have a day like that? When?
Can you think of anything else that is different about a birthday?
Is everyone a birthday person sometime?"

00186

RESOURCES

POEMS

Birthday

The Birthday Child
by Rose Fyleman

Fisher, Aileen.
Skip Around the Year. New York:
Thomas Y. Crowell, 1965.

Ferris, Helen (Ed.).
Favorite Poems Old and New.
Garden City, New York: Doubleday
and Company, Inc., 1957.

00187

BOOKS

Patterson, Lillie. Birthdays (A Holiday Book). Champaign, Illinois: Garrard Publishing Company, 1965.

Justus, May. Holidays in No-End Hollow (illustrated by Vivian Berger). Champaign, Illinois: Garrard Publishing Company, 1970.

00188

MODULE ON SACRED SPACE

ENCOUNTER 2: PERAHERA

KNOWLEDGE

CONCEPTS: story, celebration

ORGANIZING IDEA: Every celebration has a story.

SENSITIVITY: appreciating the diversity of world views and life styles in human societies

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVES: Given a set of six picture cards (RESS materials), the child will be able to group pictures of the story of Buddha's tooth and pictures of the Perahera celebration.

The child will be able to role play the Perahera celebration.

Given a worksheet showing pictures about a birthday and Perahera (RESS materials), the child will be able to draw a circle around all the pictures which tell about a story and put an X on all the pictures of celebrations.

MATERIALS NEEDED: RESS activity books: Special Times, pages 6-9
Story and Celebration envelopes from ENCOUNTER 1
RESS audio tape: "The Story of Buddha's Tooth" and "The Buddhist Perahera Celebration"
scissors
rhythm instruments
small boxes, or books, and strings for role play

00189

INTRODUCTION

relating knowledge or real experience to the learning situation

T: Have you ever lost a tooth?
What did you do with it?
How did you celebrate losing your tooth?

DEVELOPMENT

T: We're going to listen to a story about a very important tooth.
This wonderful tooth belonged to a prince who lived in India long, long ago.
This is a story that Buddhist parents in India and Ceylon tell their children.

acquiring information through interpreting graphic materials

Locate India and Ceylon on a globe and a wall map.

Distribute, or have the children take out, their activity books, Special Times.
Direct attention to page 6.
Instruct the children to look at this picture as they listen to the story.

acquiring information through listening

Play the RESS audio tape, "The Story of Buddha's Tooth."

OPTIONAL:

Role play the story of the princess's flight to Kandy with Buddha's tooth.
See EXTENDING EXPERIENCES for directions.

00190

CONTINUE:

T: Buddhists in Ceylon still remember the story of how the princess brought the Buddha's tooth to Kandy.
Every year they have a celebration in honor of the tooth.

Direct attention to page 7.

acquiring information through interpreting graphic materials

T: What do you see in this celebration?
Does it look like some kind of procession or parade?
Why is a procession a good way to celebrate the story of the princess and the tooth?

acquiring information through listening

Instruct the children to look at this picture as they listen to the story.

Play the RESS audio tape, "The Buddhist Perahera Celebration."

analyzing information

Direct attention to page 8.
Distribute scissors.
Give directions for cutting page 8 from the activity books and then cutting the six pictures apart.
Instruct the children to put the story pictures into their Story envelopes and the celebration pictures into their Celebration envelopes.
Check their groupings as they are working.

00191

EVALUATION

internalizing the learning

Role play the Perahera celebration.
Three "elephants" come first. They should have small boxes or books tied to their backs for "seats." The box on the center one carries the tooth, represented perhaps by a piece of chalk. Other "elephants" follow. The children should clasp their hands together, stretch out their arms, and bend over at the waist to imitate elephants with their long trunks dangling down.
Kandy dancers should follow the elephants and should imitate the twirling movements described on the tape.
Children playing cymbals and drums should come after the dancers to provide rhythm for their movements.
An assemblage of chiefs, priests, and attendants should come behind the musicians.
This would be a good activity for outdoors where a large area designated as the lake might be encircled three times and a return to the classroom might represent a return to the Temple of the Tooth.

becoming sensitized through exploring feelings, expressing feelings, empathizing

T: Did you like having our own procession?
Suppose you were to travel to Ceylon so that you could be in the city of Kandy for the celebration of Perahera.
Suppose you could watch the real procession pass by you.
Who would the celebration mean more to, you or one of the people in the procession? Why?

00192

Direct attention to page 9.
Read the directions with the children.
EITHER instruct the children to work individually
OR, with children needing more direction, use
the following sequence of questions:

(OR:)

T: Do you remember the name of the celebration we had today?
Did the celebration have a story?
What was the story about?
What celebration did we talk about (yesterday)?
Does a birthday celebration have a story?
What is that story?

CONTINUE:

Check responses with the children.

EXTENDING EXPERIENCES

Role play "The Story of Buddha's Tooth."
Assign the roles: kings, princess, children to represent doorway to the Temple.
Use a piece of chalk or a crayon as the tooth.
Designate areas of the room as the king's palace and the Temple of the Tooth.
The princess would place the tooth in the "shrine" in the Temple of the Tooth.
The two children representing the doorway should stand in front of the tooth with arms crossed on their chests.
You might reread the story while the children pantomine the action the first time.
A second time the children might speak their own parts.
Another child might volunteer to narrate the action in his own words, using his picture cards as cues.

00193

Encourage the children to use their picture cards in a variety of ways.
The children may color the pictures.
Invite the children to "tell back" the story of Buddha's tooth and the Perahera celebration using their picture cards.
Ask the children to look at all six picture cards and see if they can find a different way to group any of them. (For example, all the pictures which show elephants might be grouped together.)
Have the children combine the picture cards for ENCOUNTERS 1 and 2 and find ways of grouping them together.

Read to the children, and/or have available for them to look at, the good black and white photographs of Perahera on pages 46-51 of Dayapala of Ceylon by Judith M. Spiegelman (see RESOURCES).
Ask the children:
"How do you think Dayapala felt as he watched the procession?"

Read to the children other stories about teeth, such as The True Story of the Tooth Fairy -- and why brides wear engagement rings by Otto Whittaker (see RESOURCES).

RESOURCES

Spiegelman, Judith M. Dayapala of Ceylon (photographs by Hector Sumathipala and Gamini Jayasinghe). New York: Julian Messer, 1970.

00194

Whittaker, Otto. The True Story of the Tooth Fairy--and why brides wear engagement rings (illustrated by Anne Goetzman). Anderson, South Carolina: Drake House, Publishers, 1968.

REFERENCE

Dobler, Lavinia. Customs and Holidays Around the World. New York, New York: Fleet Press Corporation, 1962.

00195

RESS AUDIO CASSETTE: "The Story of Buddha's Tooth"

Prince Buddha was a remarkable child for as soon as he was born,
he was able to talk and walk.
When he grew up, Buddha gave away all his riches.
He taught people to be gentle and kind to every living thing.
He was so good that people who loved him called him Blessed One.

After Buddha died, some of his teeth and bones were saved.
Every important king in India wanted to have a tooth or a bone
for his own shrine.
One king was able to get one of the Buddha's teeth.
But he was afraid someone would try to take it from him.
So he called his daughter, the princess.
He told her to carry the tooth to safety in a distant city.

But the Princess was afraid someone would see the tooth.
So she hid it in her hair.
She fled on an elephant to the city of Kandy in Ceylon,
a beautiful island near India.
A beautiful temple was built there for the tooth.
The tooth is kept in a golden shrine in the shape of a bell.
The shrine is covered with jewels and rests on a silver table.
The temple is called the Temple of the Tooth.

00196

RESS AUDIO CASSETTE: "The Buddhist Perahera Celebration"

Every year during Perahera, the festival which honors Buddha's tooth,
people come from all over India and Ceylon to the city of Kandy.
At the boom of a gun, the procession begins.
It starts off from the Temple of the Tooth in two sections.

A white carpet is rolled out for the temple elephant to walk upon.
His gray skin is painted in beautiful designs
and on his back he carries a gold and silver seat.
Two other elephants walk on either side.
Their backs are spread with the Princess's royal blue cloth
and they carry cases of jewels.

Next come the wonderful Kandy dancers
whirling to the bear of the drums and cymbals.
Every now and then the procession stops
so that the Kandy dancers can dance even faster.
They are followed by many chiefs and temple priests and attendants.
At Kandy's lovely artificial lake, the two parts of the procession meet
and circle its grassy banks three times.
At last the procession returns to the Temple of the Tooth.

001997

MODULE ON SACRED TIME

ENCOUNTER 3: PASSOVER

KNOWLEDGE

CONCEPTS: story, celebration

ORGANIZING IDEA: Every celebration has a story.

SENSITIVITIES: appreciating the diversity of world views and life styles in human societies

supporting a person in his beliefs and behavior which are unique to his secular or religious tradition

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVES: Given a set of six picture sort cards (RESS materials), the child will be able to group pictures of the story of Hebrew freedom and pictures of the Passover celebration.

The child will be able to role play the Passover celebration.

MATERIALS NEEDED: RESS activity books: Special Times, pages 10-12
RESS audio cassettes: "The Jewish Passover Celebration" and "The Story of Hebrew Freedom"
scissors
tasting trays (see PREPARATION)

00198

[redacted]

PREPARATION: Prepare one or more tasting trays as appropriate for your class and the procedure you will use to allow each child to taste each food.
Each tasting tray is to include the following items:
- a bowl of salt water (symbolic of tears)
- sprigs of parsley (to be dipped in the salt water)
- pieces of hard-boiled egg
- matzah (symbolizing the hurried escape from Egypt)
- horseradish and toothpicks (symbolic of the bitterness of slavery)
- small cups of grape juice (symbolizing God's promise)

INTRODUCTION

relating knowledge or real experience to the learning situation	T: Do birthday celebrations have any special foods? What? Other celebrations besides birthdays have special foods too. On Passover, Jewish families have a dinner with many special foods. We're going to taste some of them today. Hold up matzah.
stating hypothesis	T: What is this? (Allow guesses.) This is a kind of bread. It has a special Jewish name -- matzah. How is matzah different from regular bread? Why do you think matzah is flat?

00199

[redacted]

acquiring information through listening

Matzah is made from unleavened dough.
Unleavened dough does not rise.
It can be baked as soon as it is mixed.
Matzah is flat bread.

Regular bread is made from leavened dough.
Leavening or yeast makes bread dough rise.
The leavened dough rises very slowly.
One must wait for the bread to rise before baking it.

Matzah is a very important food at the Jewish Passover celebration.
We can taste some matzah and some of the other special foods.

participating in a real experience through sense experience

Present tasting trays.
Each child should be invited to taste each food.
Name each food.
After the tasting, discuss the flavors and the children's preferences.
Draw the following chart on the chalkboard or newsprint and have the children direct you in filling it in.

Food	Taste	Good or Not Good

00200

[redacted]

DEVELOPMENT

stating hypothesis	T:	Do Jewish people eat only good-tasting foods for Passover? Why do you think Jewish people eat some things on Passover that do not taste good?
		Let's learn more about the celebration of Passover.
acquiring information through interpreting graphic materials		Distribute, or have the children take out, their activity books, Special Times. Direct attention to page 10. Instruct the children to look at this picture as they listen to the story.
acquiring information through listening		Play the RESS audio tape, "The Jewish Passover Celebration."
stating hypothesis	T:	What do you suppose the word "Passover" means? Why do the Jewish people call this celebration the Passover?
		Direct attention to page 11.
acquiring information through interpreting graphic materials	T:	What is happening in this picture? Who do you think these people are? This pictures tells us the story of Passover. Let's listen to the story.

00201

acquiring information through listening

Play the RESS audio tape, "The Story of Hebrew Freedom."

analyzing information

T: What do you think is the most important thing Jewish parents want their children to remember about Passover?
What promise did God make to the Hebrews? How did He keep it?
What does matzah or flat bread help Jewish people remember about Passover?
What do some of the other foods of the Passover dinner help them remember?

EVALUATION

Direct attention to page 12.
Distribute scissors.
Give directions for cutting page 12 from the activity books and then cutting the six pictures apart.
Instruct the children to put all the story pictures together and all the celebration pictures together.
Check their groupings as they are working.

comparing and contrasting

T: How are the story pictures and the celebration pictures different?
Can you find any ways that the story pictures and the celebration pictures are alike?

00202

demonstrating comprehension of concepts, organizing idea, and sensitivities through role play

Role play the Passover celebration using the sort cards as cues.
Divide the children into "families" of five or six.
Assign the roles: father to conduct the search for the leavened bread and tell the Passover story from the sort cards
youngest child to ask the question
mother and other children and relatives
Each group should arrange themselves around a table.
Give some matzah and cups of grape juice to each group.
Use a pantomime warm up activity so that the children can go through the motions and "get the feel of it."
Or have one group run through a demonstration of the action.
Direct the action:
Begin by gathering up all the crumbs of leavened bread.
The "fathers" should lead the search.
The crumbs are to be taken out of the room.
The "mothers" set the tables.
Pass the matzah around the table. Everyone eats a piece.
Every one drinks some grape juice.
The "youngest child" asks, "Why is this night different from all other nights?"
"Father" responds by telling the Passover story from the picture cards.

becoming sensitized through exploring feelings, expressing feelings, empathizing

T: How do you think Jewish people feel at their Passover celebration?

[redacted]

00203

EXTENDING EXPERIENCES

Encourage the children to use their picture cards in a variety of ways.
The children may color the pictures.
Invite the children to "tell back" the story of Hebrew freedom and the Passover celebration using their picture cards.
Ask the children to look at all six picture cards and see if they can find a different way to group any of them.
Have the children combine the picture cards for ENCOUNTERS 1, 2, and 3 and find ways of grouping them together. (For example, a child might group pictures of the Passover dinner and pictures showing the birthday cake because they both show food. That many celebrations have special foods is a valid generalization.)

Teach the children the Negro spiritual "Go Down, Moses."
The song could be dramatized as it is sung.
Ask the children:

"Do you know why Negro people made up this song?
Who might this song be important for?
It is an important song for people who are not free, for people who are slaves like the Hebrews were in Egypt.
In the past, Negro people were slaves in the United States.
They felt like the Hebrews slaves did; they wanted to be free.
When Negro slaves in American sang this song they thought about the story of the Hebrews slaves becoming free.
The Negro slaves also thought of themselves, and they hoped they would soon be free too."

Prepare bread dough.

At the beginning of the school day, prepare two separate batches of bread dough from packaged bread mix. One batch for leavened bread with yeast, the other for matzah or unleavened bread without yeast.

Let the children help with kneading the bread and punching down the leavened dough. The unleavened matzah should be perforated so that it will not tend to rise. It is only necessary that the children see that bread dough without leaven, matzah, does not rise as does the leavened bread dough. However, if it is possible, the two batches of dough might be baked in the school cafeteria's oven so that the children might sample them.

Read to the children The Great Escape by Mary Warren (see RESOURCES), the retelling of Exodus 3:1-15:1 (Passover and its background) in catchy verse for children accompanied by simple, dramatic illustrations.

Read to the children stories and poems about Passover.

Pesah and the Young Child by Estelle Feldman (see RESOURCES) gives an excellent selection of stories, poems, and songs, in addition to background information.

Aileen Fisher's poems, "First Night of Passover" and "Passover," from Skip Around the Year (see RESOURCES) are also good.

To broaden the children's understanding of Passover, read to them (or have a good reader from the upper elementary grades read to them) the chapter entitled "Passover, A Festival of Freedom" from Jewish Holidays by Betty Morrow and Louis Hartman (see RESOURCES).

00205

To broaden your own understanding of Passover, read from The Living Heritage of Passover edited by Rabbi Solomon St. Bernards (see RESOURCES), an excellently prepared and information-rich booklet from the Anti-Defamation League of B'nai B'rith.

If the children are excited by the bread making activity, the experience may be extended by adapting ideas from the Readiness for Religion unit entitled "The Importance of Bread" by Margaret E. Hughes (see RESOURCES).
Although not all of the materials in "The Importance of Bread" folders are appropriate for public school use, many suggestions (growing wheat, visiting a bakery, studying yeast, relating festivals to bread) are helpful.

View with the children a film about bread, for example, "Bread" by Encyclopaedia Britanica.
"Bread" presents the story of bread-from the grain fields, to food on the table. Shows wheat being harvested and stored in grain elevators; grain being ground into flour; and finally, a trip through a bakery shows the process of making bread.
After viewing the film ask the children:

"Bread is very important for people, isn't it.
People include things that are important to them in their celebrations.
Can you think of a celebration in which bread is important?
(Passover)
Do you know of another celebration in which eating a little piece of bread is important?
(Mass or Holy Communion or The Lord's Supper.)
Flour is made into bread, but it can also be made into cake.
Can you think of any celebrations in which cake is eaten?"
(birthdays, weddings)

Have the children listen to and/or sing along with a traditional Hebrew Passover song, "Dayenu" (Enough For Us), from the Bowmar records, Holiday Songs (see RESOURCES).

90200

RESOURCES

BOOKS AND BOOKLETS

Bernards, Rabbi Solomon S. (Ed.). The Living Heritage of Passover; with an abridged Passover Haggadah in English. New York: Anti-Defamation League of B'nai B'rith. (available as item G408 for 75¢ per copy from Anti-Defamation League of B'nai B'rith, 315 Lexington Avenue, New York, New York 10016)

Feldman, Estelle. Pesah and the Young Child (Jewish Childhood Education Library). New York: Jewish Education Committee of New York, Inc., 1968.

Fisher, Aileen. Skip Around the Year. New York: Thomas Y. Crowell, 1965.

Hughes, Margaret E. The Importance of Bread (Readiness for Religion Series, edited by Ronald J. Goldman). New York: Morehouse-Barlow Company, 1970.

Morrow, Betty and Louis Hartman. Jewish Holidays (A Holiday Book). Champaign, Illinois: Garrard Publishing Company, 1967.

Warren, Mary. The Great Escape (illustrated by Jim Roberts). St. Louis, Missouri: Concordia Publishing House (Arch Books), 1966. (available as item 59C1125 for 39¢ per copy from Abbey Press, St. Manrad, Indiana 47577)

[redacted]

002027

FILM

"Bread" 2nd Edition 11 minutes
Color, No. 1813, Sale: $135
B/W, No. 1814, Sale: $70

Encyclopaedia Britanica Educational Corporation, Preview/Rental Libraries, 2494 Teagarden Street, San Leandro, California 94577, Tel: (415) 483-8220.

or 1822 Pickwick Avenue, Glenview, Illinois 60025, Tel: (312) 729-6710.

RECORD

Holiday Songs by Alan Mills and Carrole Rinehart (B 2055)
Bowmar Records, 622 Rodier Drive, Glendale, California 91201

REFERENCE

Bernards, Rabbi Solomon S. The Living Heritage of Passover; with an abridged Passover Haggadah in English. New York: Anti-Defamation League of B'nai B'rith.

Feldman, Estelle. Pesah and the Young Child (Jewish Childhood Education Library). New York: Jewish Education Committee of New York, Inc., 1968.

[redacted]

00208

RESS AUDIO CASSETTE: "The Jewish Celebration of Passover"

At Passover Jewish people eat matzah for a special reason.
At the Passover celebration, no leavened bread may be eaten.
At Passover, Father and the children search the home for any leavened bread.
They look in every corner and inside every cupboard and on every shelf
to be sure no leavened bread has been left about.
Every crumb of leavened bread is taken out of the house.

Meanwhile Mother has been cooking a wonderful Passover dinner.
She sets the table with special Passover dishes and special foods.
At Passover each food has a special meaning.
Each person will drink some wine or grape juice too.
Some of the special foods taste good. They help Jewish people remember good
times in the story of their people.
Some of the special foods do not taste good. They help Jewish people remember
the sad times in the story of their people.

The family gathers around the table.
They read special prayers for Passover.
The youngest child in the family asks Father a question about Passover.
She has practiced it all wekk for she wants to say it in Hebrew,
the language of the Jewish people.
She asks "MAH NISHT ANOH HALAILOH HAZEH?"
This means "Why is this night different from all other nights?"
Then her father reads her the story of Passover.

[redacted]

00209

RESS AUDIO CASSETTE: "The Story of Hebrew Freedom"

The ancestors of the Jewish people were the Hebrews.
Long, long ago the Hebrews lived in Egypt.
They were slaves there.
They had to work for the Pharaoh who ruled Egypt.
The Pharaoh made them work long hours in the hot sun.
This was a sad time for the Hebrews.
They wanted to be free.

God promised the Hebrews that they would be free in a new land.
He asked Moses to be the leader of the Hebrews.
God told Moses to say to the Pharaoh, "Let my people go"
But the Pharaoh would not let the Hebrews go free.
So God sent the Angel of Death to Egypt.
But first, God warned the Hebrews to put a mark on the doors of their homes.
The Angel of Death saw the marks of the doors of the Hebrews.
The Angel passed over the Hebrews homes without harming them.
But the Angel of Death came to the homes of the Egyptians.
In the Egyptian homes, many children died.
The Egyptian people begged the Pharaoh to send the Hebrews out of Egypt that very night.

Pharaoh ordered the Hebrews to leave right away.
They packed their belongings and they took the bread they would need
to start the long journey.
But there was no time to leaven the dough or to wait for it to rise.
This night they would have to be satisfied with flat bread.
Moses led the way out of Egypt toward the land God had promised them.
But the Pharaoh and his army chased after them.
God helped the Hebrews get away.
The Hebrews were free at last. How happy they were!
God had kept his promise.

00210

MODULE ON SACRED TIME

ENCOUNTER 4: TRADITION

KNOWLEDGE

CONCEPTS: story, way, celebration, tradition

ORGANIZING IDEA: People who share the same celebration belong to the same tradition.

SENSITIVITIES: feeling free to make appropriate references to and statements about her own world view, life style, and religious and/or secular traditions

appreciating the diversity of world views and life styles in human societies

supporting a person in her beliefs and behavior which are unique to her secular or religious tradition

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVES: The child will be able to draw a picture of a celebration in which she participates.

The child will be able to identify celebrations which are shared by persons of a common tradition (religious or secular) by sorting and labeling drawings of celebrations.

Given a worksheet containing pictures of four celebrations (RESS materials), the child will be able to make a correct association between each celebration and the tradition of which it is a part.

00211

MATERIALS NEEDED: RESS activity books: Special Times, pages 7, 10, 13-16
crayons
large bulletin board and tacks for sorting drawings

INTRODUCTION

relating knowledge or real experience to the learning situation

Distribute, or have the children take out, their activity books, Special Places.
Direct attention to pages 7, 10, 13, and 14.

comparing and contrasting

T: How are these pictures different?
How are these pictures alike?

DEVELOPMENT

relating knowledge or real experience to the learning situation

T: Sometimes celebrations are called holidays.
How many other celebrations or holidays can you think of? Name some.

internalizing the learning

Think of a holiday that you like to celebrate.
Think of how you celebrate it.
What kinds of things do you do?
Think of the people who celebrate it with you. Who are they?
Think of things you use in the celebration. What kinds of things?
Think of where your celebration would take place. What does it look like?
Suppose you were to draw a picture of that holiday or celebration.
What would you put in the picture?
See if you can draw a picture of your celebration.

00212

demonstrating comprehension of concepts, organizing idea, and sensitivities through creative activity	Direct each child to draw a picture of his celebration on the back cover of his activity book. Assist each child in writing in the first blank the name of the celebration she has drawn. The second blank is to be filled in later in this ENCOUNTER. When the children have completed their drawings and labeled them, display them on the bulletin board.
analyzing information	T: Do you see any pictures that tell about the same celebration? Let's put them together.
	Arrange pictures of the same celebrations in groups on the bulletin board.
organizing information	T: Look at these groups of celebrations. Think about each of these special days as I name them.
	Call attention to each group of celebrations (including groups of one) as you name them.

00213

T: What other celebrations have you learned about?

relating knowledge or real experience to the learning situation

If Perahera, Passover, Easter, and Thanksgiving have not been named, specific questioning of the children's experiences should elicit them. Pictures of these celebrations, taken from pages 7, 10, 13, and 14 from your copy of the RESS activity book, Special Times, should be added to the bulletin board at this time.

T: Do you celebrate all of these special times?
Do you celebrate Perahera?
Who celebrates Perahera?
Buddhists in India and Ceylon celebrate Perahera.
What do you remember about the Buddhist celebration of Perahera? About the story of Buddha's tooth?

making associations

People who share the celebration of Perahera belong to the Buddhist tradition.

Do you celebrate Easter?
Who celebrates Easter?
Christian people celebrate Easter.
Do you know the Christian story of Easter?
Easter is the time for remembering the story of Jesus's life.
People who celebrate Easter in the Christian way belong to the Christian tradition.
Do you know of any other Christian celebrations?

00214

If pictures of Christmas or other Christian celebrations have been drawn by your class, ask some questions from the above sequence for each Christian celebration drawn before going on.

T: Do you celebrate Passover?
Do you know of someone who celebrates Passover?
Who celebrates Passover?
Jewish people celebrate Passover.
What do you remember about the Jewish Passover celebration? About the story of Hebrew freedom?

making associations

People who celebrate Passover belong to the Jewish tradition.
Do you know of any other Jewish celebrations?

If pictures of Hanukkah or other Jewish celebrations have been drawn by your class, ask some questions from the above sequence for each Jewish celebration drawn before going on.

T: Do you celebrate Thanksgiving?
Do you know of other people who celebrate Thanksgiving?
Who celebrates Thanksgiving?
American people celebrate Thanksgiving.
Do you know the American Thanksgiving story?
American people celebrate Thanksgiving; they belong to the American tradition.
Do you know of any other American celebrations?

00215

If pictures of other American celebrations have been drawn by your class, ask some questions from the above sequence for each American celebration drawn before going on.

EVALUATION

demonstrating comprehension of concepts and organizing idea through completion of worksheet activities

Take the children's activity books with the drawings of their celebrations off of the bulletin board and distribute them to the children.

Assist each child in writing the name of the tradition of which her celebration is a part in the second blank on the back cover.

Then direct attention to page 15.

Read the directions with the children, pausing between each of the directions to allow time for completion of the task.

Check responses.

EXTENDING EXPERIENCES

Have each child draw a picture of the story for the celebration she drew. These pictures could be labeled and attached to the end of the children's activity books, Special Times.

Have each child make a set of picture cards for the celebration and/or its story which she drew. These picture cards, depicting three elements of the celebration and three elements of the story would parallel the cards given for ENCOUNTERS 1, 2, and 3. Sheets of 8 1/2" x 11" paper divided into six blocks by lines or folds would greatly facilitate the children's work and would make their own cards the same size as the cards they have received.

Invite the children to tell each other about their celebrations and/or their stories for celebrations using their own picture cards.

Invite the children to combine their own cards with cards from the previous ENCOUNTERS. Ask them if they can find any new ways to group cards that "go together."

00216

[redacted]

All or nearly all of the holidays or celebrations your class has been talking about come once a year.

Ask the children:

"Do you know of any holidays or special days that come every week?"
(Sunday, Sabbath)

Tell the children:

"Sunday is the holy day for Christians.
The first Easter was on a Sunday.
Since then Sunday has been a day of joy for Christians.
Most people do not have to go to work on Sunday.
Stores and businesses are often closed.
Many Christians gather together in their churches to read the Bible, to sing, to pray, and to talk about their way of living.
There are many Christian churches in our country.
Each one has its special way to keep Sunday holy."

"The Sabbath is the Jewish day of rest and peace.
It begins on Friday evening and ends on Saturday evening.
Jewish people read in their holy book that God rested after he made the world.
On the Sabbath, Jews rest as God did.
Many Jewish people in our country and all over the world keep the Sabbath holy.
The families do not work on the Sabbath.
At dinner, the family says a special blessing and lights special candles."

You might also read to the children Aileen Fisher's poem, "Remember the Sabbath" from Skip Around the Year (see RESOURCES).

Or have the children listen to and/or sing along with "Dayenu" (about the Sabbath) and "Days of the Week" (for Sunday) from Holiday Songs (see RESOURCES).

00217

Read to the children R. N. Twiner's poem "The Reason Why" given in the RESOURCES.
Pause after the first two verses to let the children guess what celebration the poem is describing. Then read the final verse.
Any celebration mentioned in the children's guesses could be substituted into the last verse of the poem by placing the name of the celebration at the end of line 1 in place of "Thanksgiving" and re-writing the reason why (or story) in line 7. Then the entire poem could be re-read for the new celebration to see if it is still a good description.
Help the children generalize that certain elements are common to many celebrations, such elements as: joy, laughter, families coming together, greeting, songs.

Read to the children, or have available for the children to read to themselves, the following books from the Garrard "Venture Book Reading Program for Grade 1" which are about holidays:

Mitzi's Magic Garden by Beverly Allinson (Each of the unusual things Mitzi plants in her fantasy garden grows into a remarkable tree laden with wondrous things for some holiday.)

April Fool! by Leland B. Jacobs (Young readers will share the fun of April Fool jokes as they follow Nancy's adventures on this silliest of holidays.) (see RESOURCES).

Have available for the children to look at, and read to the children from, books about different holidays and celebrations and the customs surrounding them.
UNICEF's Festival Book by Judith Spiegelman (see RESOURCES) gives brief descriptions of festivals from a dozen countries with gay impressionistic drawings.
Garrard "Holiday Books" (see RESOURCES), an illustrated and well prepared series of fourteen books on third grade reading level, could be read to your class by good readers in upper elementary grades with a little preview help for foreign or difficult words. The series offers interesting information on the stories and celebrations of numerous holidays under the following titles:

00218

Birthdays by Lillie Patterson
Christmas Feasts and Festivals by Lillie Patterson
Christmas in America by Lillie Patterson
Christmas in Britain and Scandinavia by Lillie Patterson
Easter by Lillie Patterson
European Folk Festivals by Sam and Beryl Epstein
Fourth of July by Charles P. Graves
Halloween by Lillie Patterson
Jewish Holidays by Betty Morrow and Louis Hartman
New Year's Day by Lynn Groh
Patriot's Days by John Parlin
Spring Holidays by Sam and Berye Epstein
Thanksgiving by Lee Wyndham
Valentine's Day by Elizabeth Guilfoile

Use resource books on holidays and celebrations for gaining background information about special days of interest to your class or for telling about holidays unfamiliar to the children which may help them avoid closure on the variety of celebrations.

Many resource books are available, among them:

Customs and Holidays Around the World by Lavinia Dobler (very thorough, arranged by seasons)

All About American Holidays by Maymie R. Krythe (in addition to general material about dates and meanings of holidays, gives descriptions of specific celebrations in the past in various parts of the United States; fifty-one holidays described)

Festivals for You to Celebrate; Facts, Activities, and Crafts by Susan Purdy (ordered by seasons; includes instructions for making and/or carrying out: cards, costumes and masks, decorations and designs, dolls and puppets, games, party favors and foods--all related to various holidays and festivals around the world)

Every Day's A Holiday by Ruth Hutchison and Ruth Adams (a holiday listed and briefly described for every day of the year, therefore, some obscure holidays included; dating is according to where the holidays fell in 1951) (see RESOURCES).

Through discussion, drawings, role play, or making picture cards the children should associate each celebration with its story and generalize that all celebrations have stories.

00219

Read to the children stories which have a holiday setting and discuss with them what they learn from the story about the celebration and its story and the tradition of which it is a part.

Many such stories, of course, are available. Two stories which could be read to your class by good readers in upper elementary grades are "Peter Pocket's Thanksgiving Pie" and "Little Lihu's Christmas Gift" in Holidays in No-End Hollow by May Justus (see RESOURCES).

Read to the children poems about various holidays.

You might like to have the children suggest a holiday first, then read a poem about it from a collection.

Discussing briefly with the children the story and the celebration of the holiday and the tradition of which it is a part would strengthen the learning of the ENCOUNTER.

This procedure (suggestion, poem, discussion) could be repeated several times consecutively or could be spread out ("One holiday after lunch each day!") as long as interest remains high.

Two good collections of holiday poems for children are:

Skip Around the Year by Aileen Fisher (a wide selection of poems by one author)

Poetry for Holidays selected by Nancy Larrick (containing some excellent poems on nine holidays plus birthdays, however, not representing Jewish holidays; part of Garrard's "Poetry-Grade 3" series)

(see RESOURCES).

Have the children view sound filmstrips which describe holidays and their celebrations and stories.

Two such sound filmstrips are:

Easter Around the World

How We Got Our Easter Customs

(both from Singer SVE, both will full color drawings)

(see RESOURCES).

The script of the second filmstrip would probably be to difficult for first-graders to take in one sitting, but parts of the filmstrip could be shown at a time and then discussed. Both filmstrip's give a Christian conclusion, so be certain that the children understand that the person speaking is a part of the Christian tradition.

00220

Show the children a filmstrip which describes a variety of celebrations and joyous moments of one group of people, for example, "Fun and Festivals of the Eskimo" (see RESOURCES).

Let the children listen to and sing songs about and for various celebrations. Holiday Songs from Bowmar Records includes songs representative or numerous holidays. Bowmar Records also presents an excellent collection of holiday records which coordinate songs with rhythmic and reading activities, included are:

- December Holidays
- Winter Days
- February Holidays
- Halloween

(see RESOURCES).

RESOURCES

POEMS

(from) The Reason Why
by R. N. Turner

00221

p. 497
The Youth's Companion.
November 26, 1885.

00222

BOOKS

Allison, Beverly. Mitzi's Magic Garden (Venture Book Reading Program for Grade 1) (drawings by George Buckett). Champaign, Illinois: Garrard Publishing Company, 1971.

Dobler, Lavinia. Customs and Holidays Around the World. New York: Fleet Press Corporation, 1962.

Epstein, Sam and Beryl. European Folk Festivals (A Holiday Book). Champaign, Illinois: Garrard Publishing Company, 1968.

Epstein, Sam and Beryl. Spring Holidays (A Holiday Book). Champaign, Illinois: Garrard Publishing Company, 1964.

Fisher, Aileen. Skip Around the Year. New York: Thomas Y. Crowell, 1965.

Graves, Charles P. Fourth of July (A Holiday Book). Champaign, Illinois: Garrard Publishing Company, 1963.

Groh, Lynn. New Year's Day (A Holiday Book). Champaign, Illinois: Garrard Publishing Company, 1964.

Guifoile, Elizabeth. Valentine's Day (A Holiday Book). Champaign, Illinois: Garrard Publishing Company, 1965.

Hutchison, Ruth and Ruth Adams. Every Day's A Holiday. New York: Harper & Brothers, Publishers, 1951.

00223

[redacted]

Jacobs, Leland B. April Fool! (Venture Book Reading Program for Grade 1) (drawings by Lou Cunette). Champaign, Illinois: Garrard Publishing Company, 1973.

Justus, May. Holidays In No-End Hollow. Champaign, Illinois: Garrard Publishing Company, 1970.

Krythe, Maymie R. All About American Holidays. New York: Harper and Brothers, Publishers, 1962.

Larrick, Nancy (Ed.). Poetry for Holidays. Champaign, Illinois: Garrard Publishing Company, 1966.

Morrow, Betty and Louis Hartman. Jewish Holidays (A Holiday Book). Champaign, Illinois: Garrard Publishing Company, 1967.

Parlin, John. Patriot's Day (A Holiday Book). Champaign, Illinois: Garrard Publishing Company, 1964.

Patterson, Lillie. Birthdays (A Holiday Book). Champaign, Illinois: Garrard Publishing Company, 1965.

00224

Patterson, Lillie. Christmas Feasts and Festivals (A Holiday Book). Champaign, Illinois: Garrard Publishing Company, 1968.

Patterson, Lillie. Christmas In America (A Holiday Book). Champaign, Illinois: Garrard Publishing Company, 1969.

Patterson, Lillie. Christmas in Britain and Scandinavia (A Holiday Book). Champaign, Illinois: Garrard Publishing Company, 1970.

Patterson, Lillie. Easter (A Holiday Book). Champaign, Illinois: Garrard Publishing Company, 1966.

Patterson, Lillie. Halloween (A Holiday Book). Champaign, Illinois: Garrard Publishing Company, 1963.

Purdy, Susan. Festivals for You to Celebrate: Facts, Activities and Crafts. New York: J.B. Lippincott Company, 1969.

Spiegelman, Judith. UNICEF's Festival Book. United Nations, New York: U.S. Committee for UNICEF, 1966.

00225

Wyndham, Lee. Thanksgiving (A Holiday Book). Champaign, Illinois: Garrard Publishing Company, 1963.

FILMSTRIPS

Easter Around the World (A862-1 CM)
How We Got Our Easter Customs (A862-2 CM)

Singer SVE, 1345 Diversey Parkway, Chicago, Illinois 60614

"Fun and Festivals of the Eskimo"
from the series, Eskimos of St. Lawrence (JH 2930)

Jam Handy, Scott Education Division,
Holyoke, Massachusettes 01040.

RECORDS

Holiday Songs by Alan Mills and Carrole Rinehart (B 2055)
December Holidays by Lucille Wood (B 586)
Winter Days
February Holidays
Halloween

Bowmar Records, 622 Rodier Drive, Glendale, California 91201

92200

MODULE ON SACRED TIME

ENCOUNTER 5: DIVERSITY OF TRADITIONS

KNOWLEDGE

CONCEPTS: story, celebration, tradition

ORGANIZING IDEA: People who share the same celebration belong to the same tradition.

SENSITIVITIES: making appropriate references to and statements about his own world view, life style and religious and/or secular traditions.

appreciating the diversity of world views and life styles in human societies

supporting a person in his beliefs and behavior which are unique to his secular or religious tradition

SKILLS: listed in the left margin

BEHAVIORAL OBJECTIVES: The child will be able to participate in an action song, associating the name of a tradition, the name of a celebration, an appropriate greeting, and an attitude of acceptance.

MATERIALS NEEDED: RESS activity books, pages 7, 10, 13, and 14 and back cover

INTRODUCTION:

Distribute, or have the children take out, their activity books, Special Times.
Direct attention to pages 7, 10, 13, and 14 in sequence.

relating knowledge or real experience to the learning situation	T:	Do you celebrate all of these special times? Why? Why not? Each tradition has its own celebrations. People hold the celebrations of their own traditions.

DEVELOPMENT

becoming sensitized through exploring feelings, expressing feelings, empathizing	T:	How do you feel on your birthday? What special greetings can people say to you on your birthday? How might you greet a Christian on Easter? What could you say to an American on Thanksgiving? How do you think a Buddhist child feels during Perahera? Can you think of a greeting for a Buddhist child on Perahera? What greeting might you say to a Jewish person on Passover?
acquiring information through listening		There are many celebrations in our country. Some are shared by many people. Others may be celebrated by just a few people. Some celebrations are shared by people in other parts of the world. Each celebration is happier when everyone adds special greetings.

EVALUATION

Teach the children the following action song, associating the name of the tradition, the name of the celebration, an appropriate greeting, and an attitude of acceptance.

Directions:

Children form a circle.

One child is selected to stand in the center of the circle holding a picture of a celebration.

00228

demonstrating comprehension of concepts, organizing idea, and sensitivities through creative activity

The first two appropriate lines for the picture are sung to the tune of "Twinkle, Twinkle, Little Star."
The next twollines are spoken enthusiastically in unison. The children may wave to the child in the center as they greet him.
Then another child is selected to hold a different picture, and the action continues as before.
After the four pictures from the activity book (pages 7, 10, 13, and 14) have been employed, the children's drawings of their own celebrations on the back covers determine the verses.
Each child should have the opportunity to stand in the center with his own celebration picture, either singly or within a small group sharing the same celebration.

Special Days: An Action Song
by Joan G. Dye

Perahera is a special day.
To our Buddhist friends we say:
"Happy Perahera! Happy Perahera!
Have a happy day!"

Passover is a special day.
To our Jewish friends we say:
"Happy Passover! Happy Passover!
Have a happy day!"

Easter is a special day.
To our Christian friends we say:
"Happy Easter! Happy Easter!
Have a happy day!"

[redacted]

00229

Thanksgiving is a special day.
To American friends we say:
"Happy Thanksgiving! Happy Thanksgiving!
Have a happy day!"

_____ is a special day.
To our _____ friend(s) we say:
"_____ _____! _____ _____!
Have a happy day!"

EXTENDING EXPERIENCES

Let the children tape record the action song, perhaps adding the accompaniment of rhythm instruments.
Playing back the tape is half the fun!

When special celebrations occur throughout the year, recall for the children the action song and invite them to sing it in honor of those children sharing the particular celebration.

Have the children mark all the holidays and celebrations they can think of on a large wall calendar. Both the name of the celebration and the name of the tradition of which it is a part should be listed.

See also the EXTENDING EXPERIENCES and RESOURCES for ENCOUNTER 4.

00230

EXPERIMENTAL MATERIALS
Not for general distribution

My Special Places

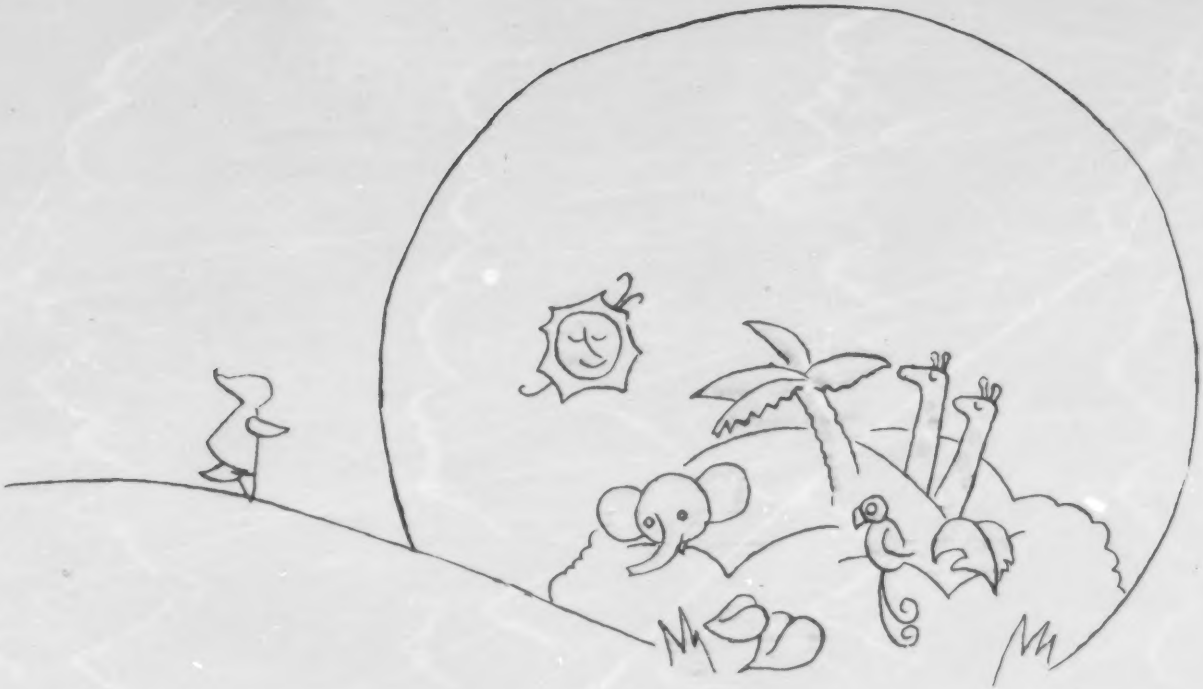
My Special Places

Story by
Liz Malbon
Pictures by
Harold Mayo

for my parents whose love makes a place special

Elizabeth Ann

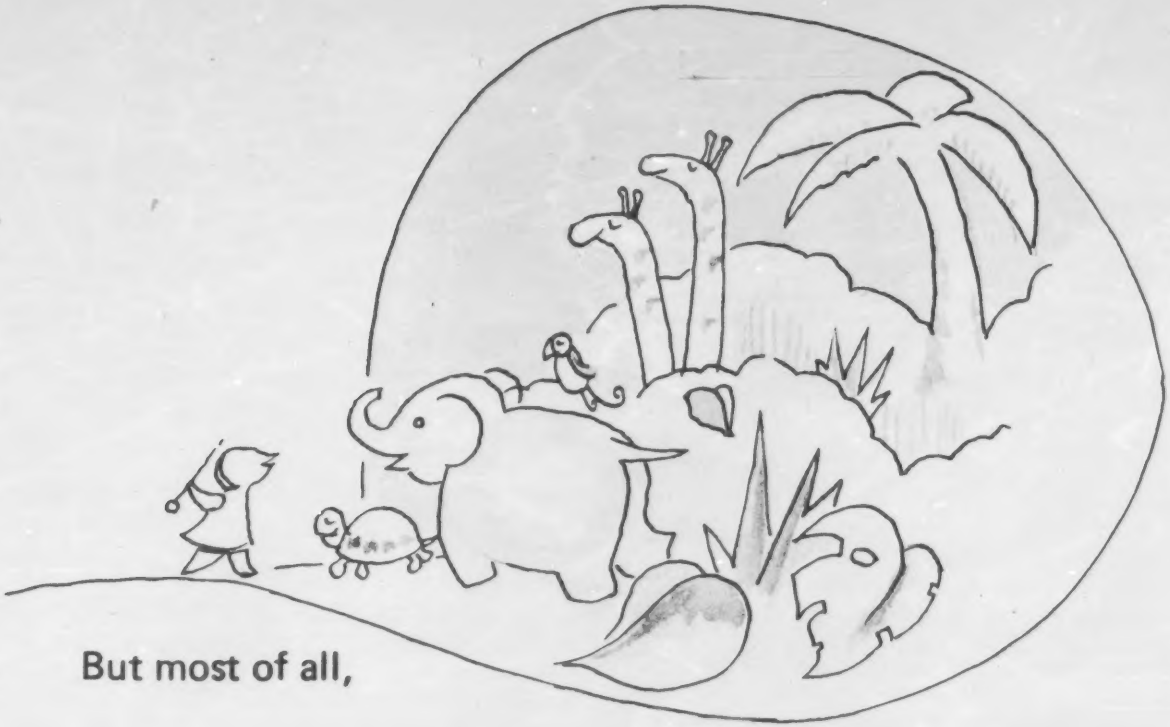
00233



I have a place a special space that is my own.

It can be big.

It can be small.



But most of all,

it is my own

00236

There I can go and sit or think or read

or play in my own way.

And I can be what I want to be.

I can be me.

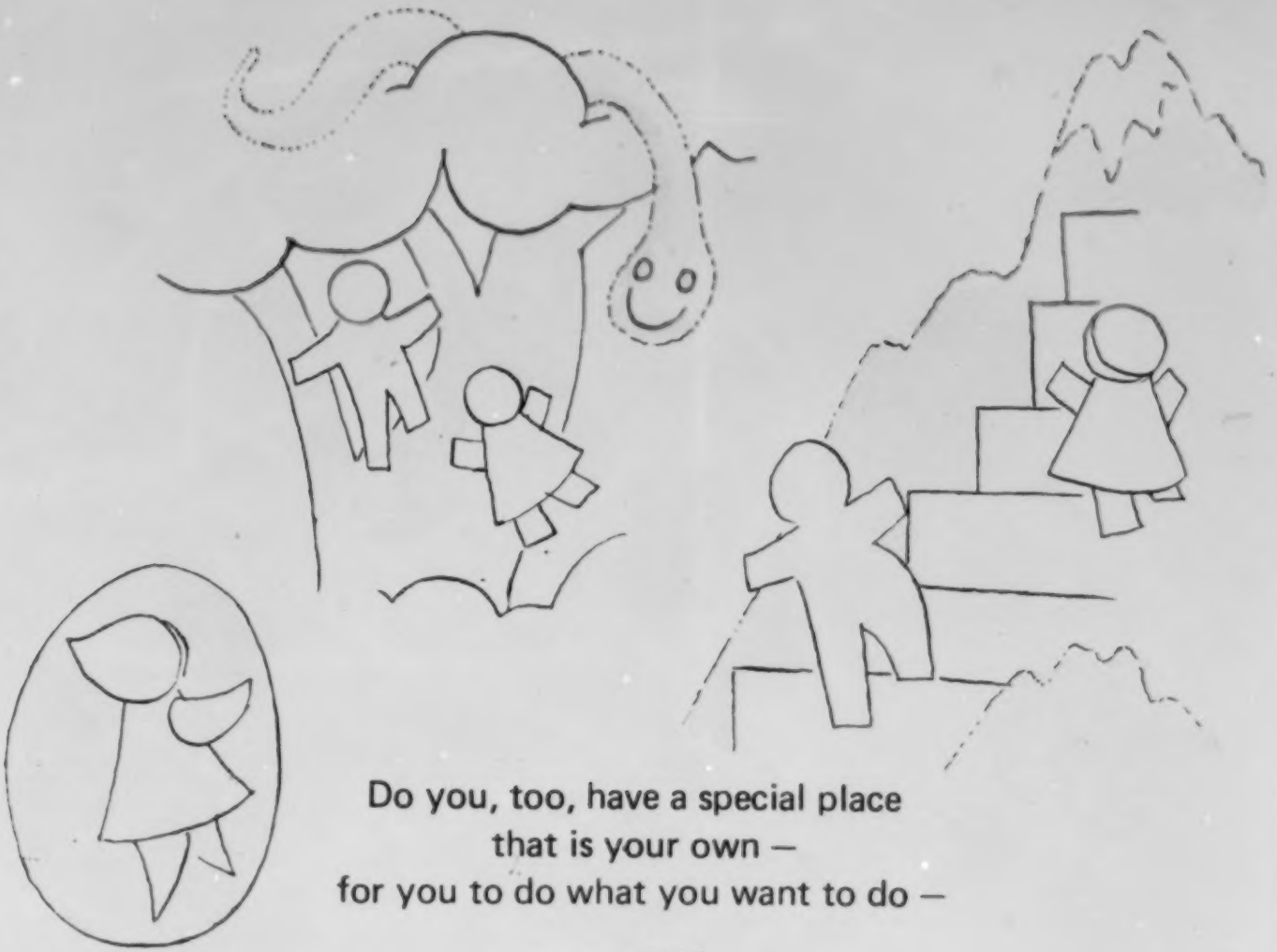
I have a special way, you see,

00241

to make my space just right for me.

And I just may someday, someday, have a brand-new way

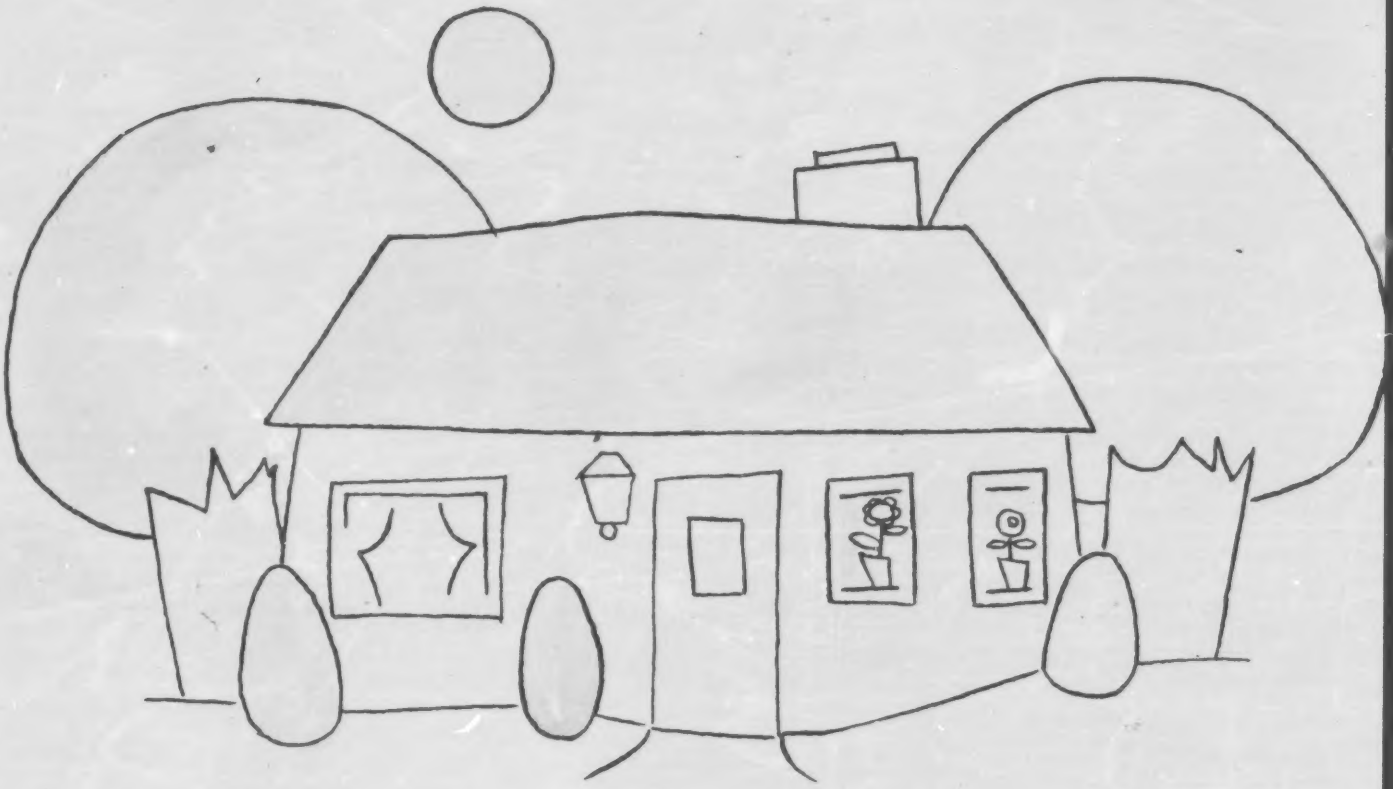
to make a place my own.



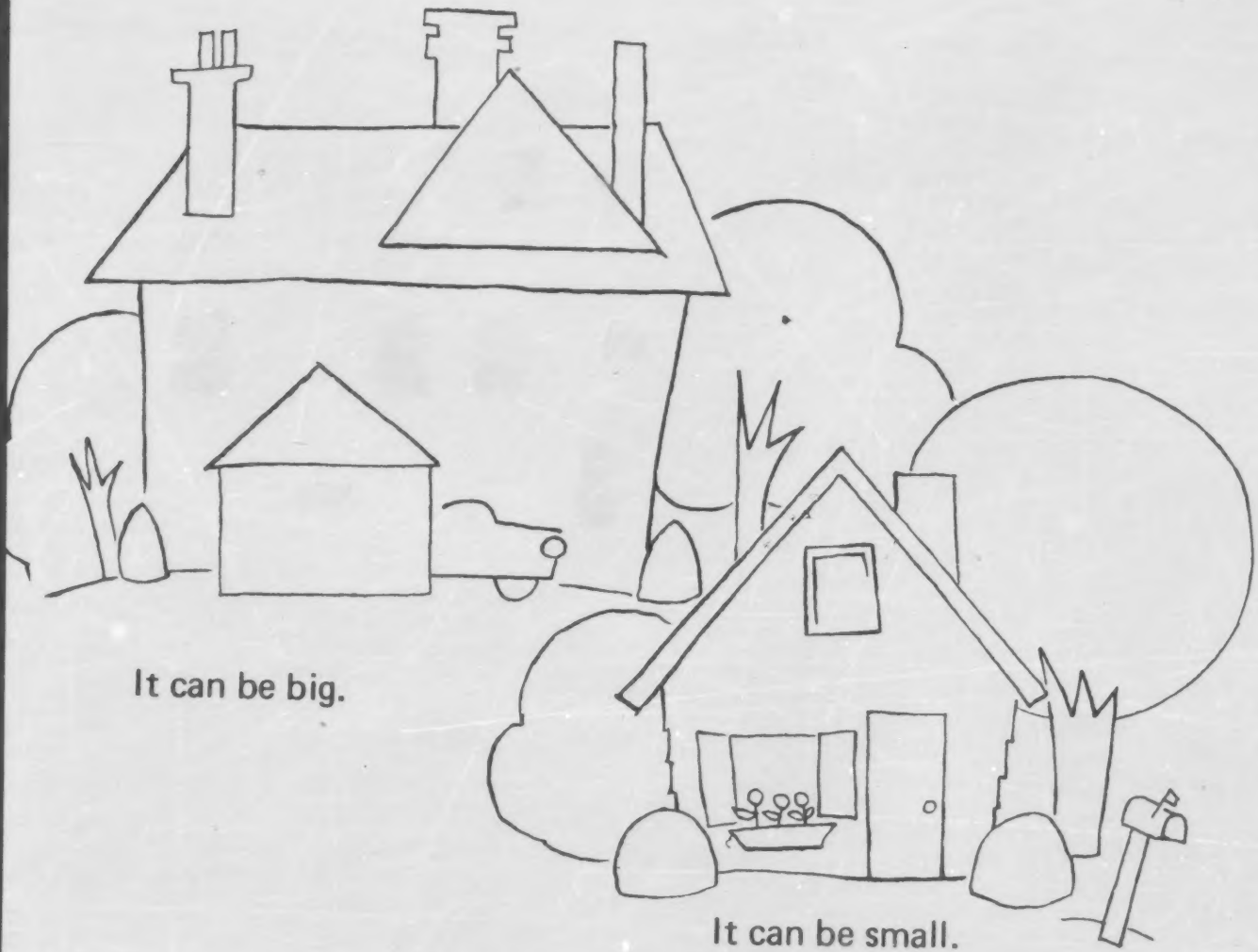
Do you, too, have a special place
that is your own –
for you to do what you want to do –

a special space to be just you?

My family has



a special space, a place that is our home.

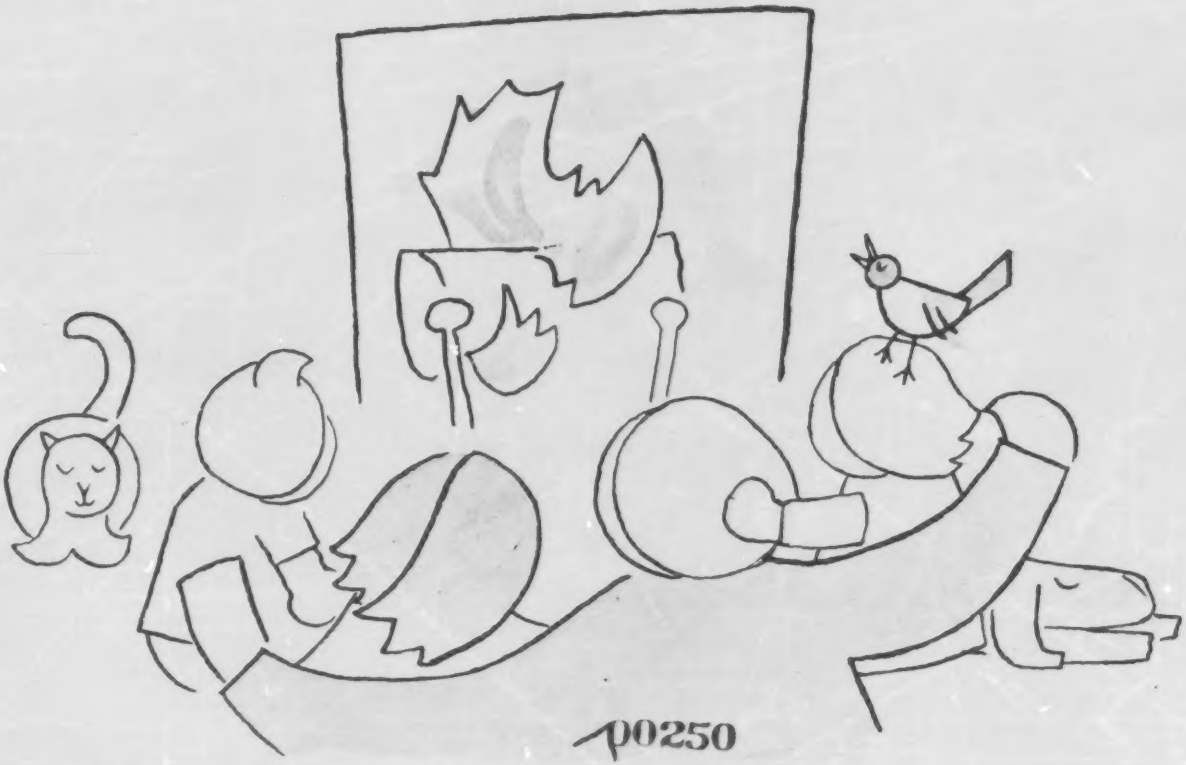


It can be big.

It can be small.

00249

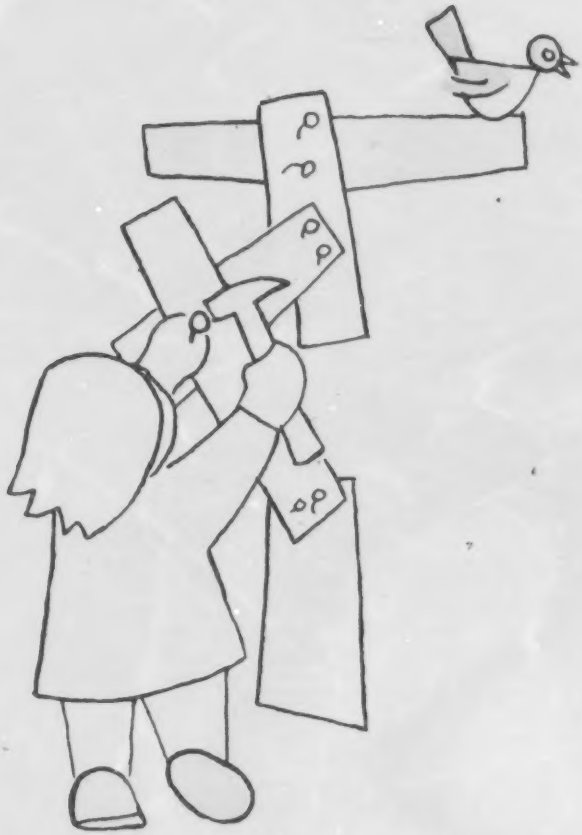
But most of all, it is our home.



p0250

Here we can come and eat

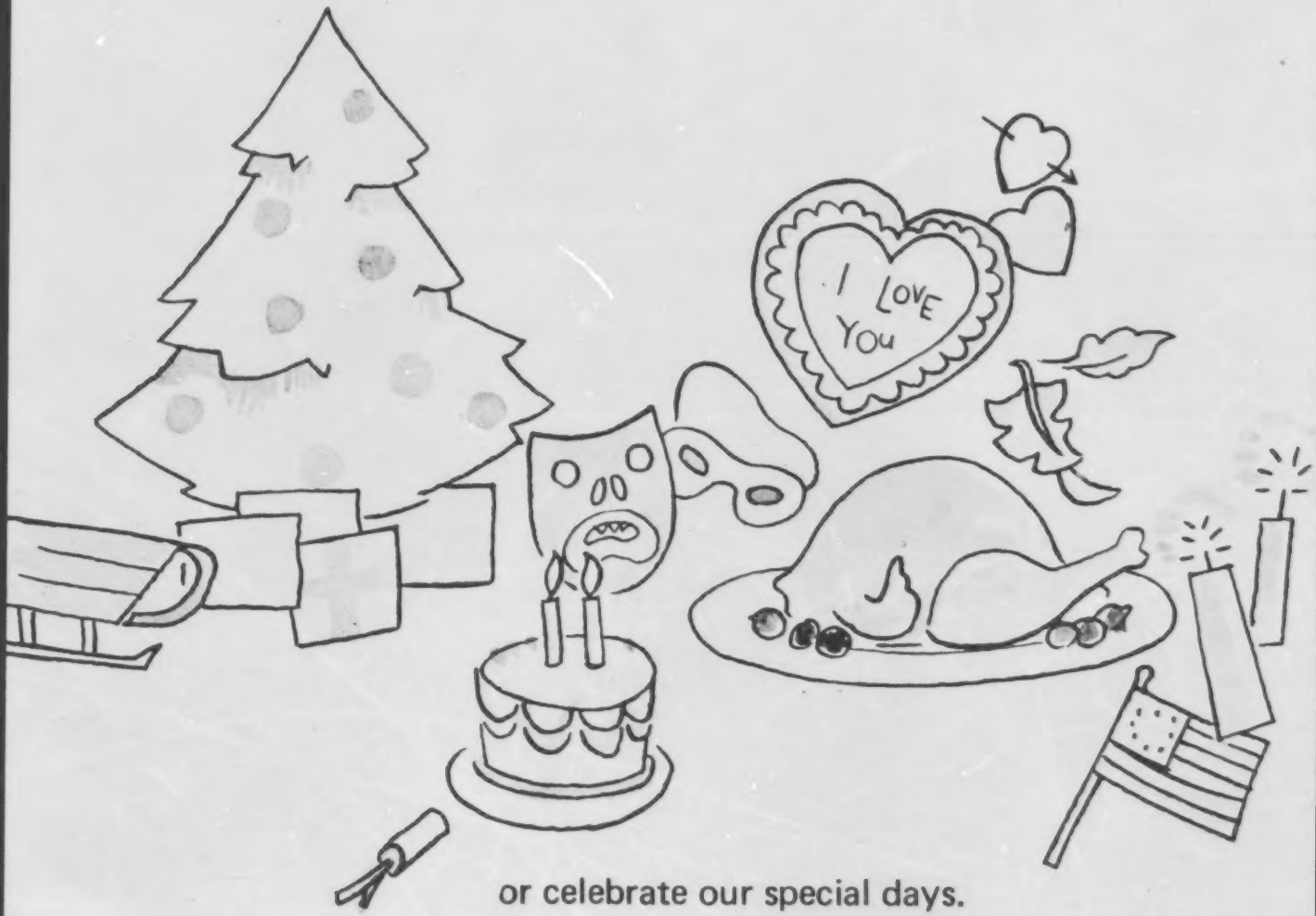
or sleep



or work

or play in our own way,

00252



or celebrate our special days.

And we can be our family!

We have a special way you see,

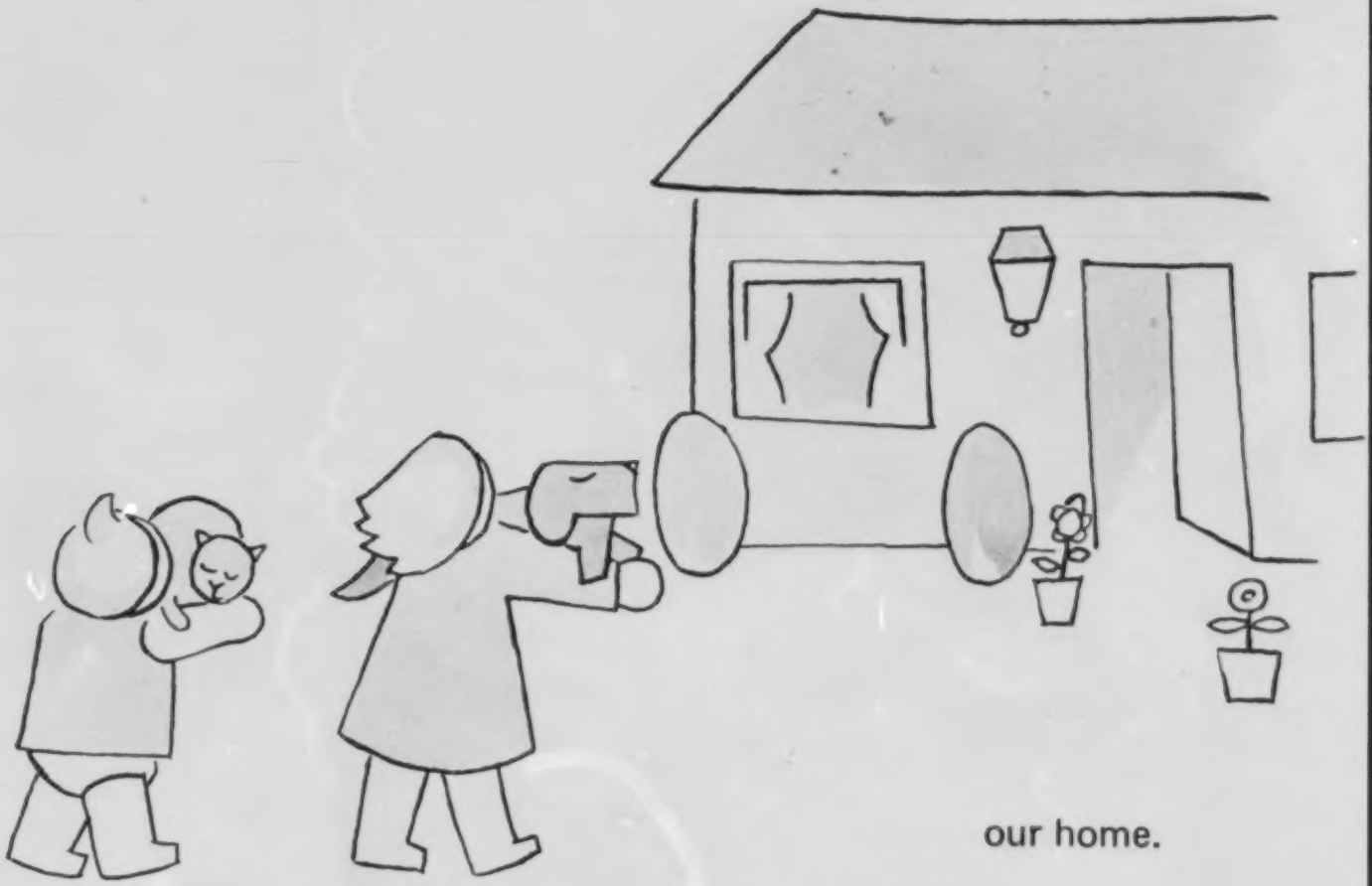
to make our space a home
just right for our family.

00256

And if someday we move away,

we'll have a way

00257



our home.

to make a new place

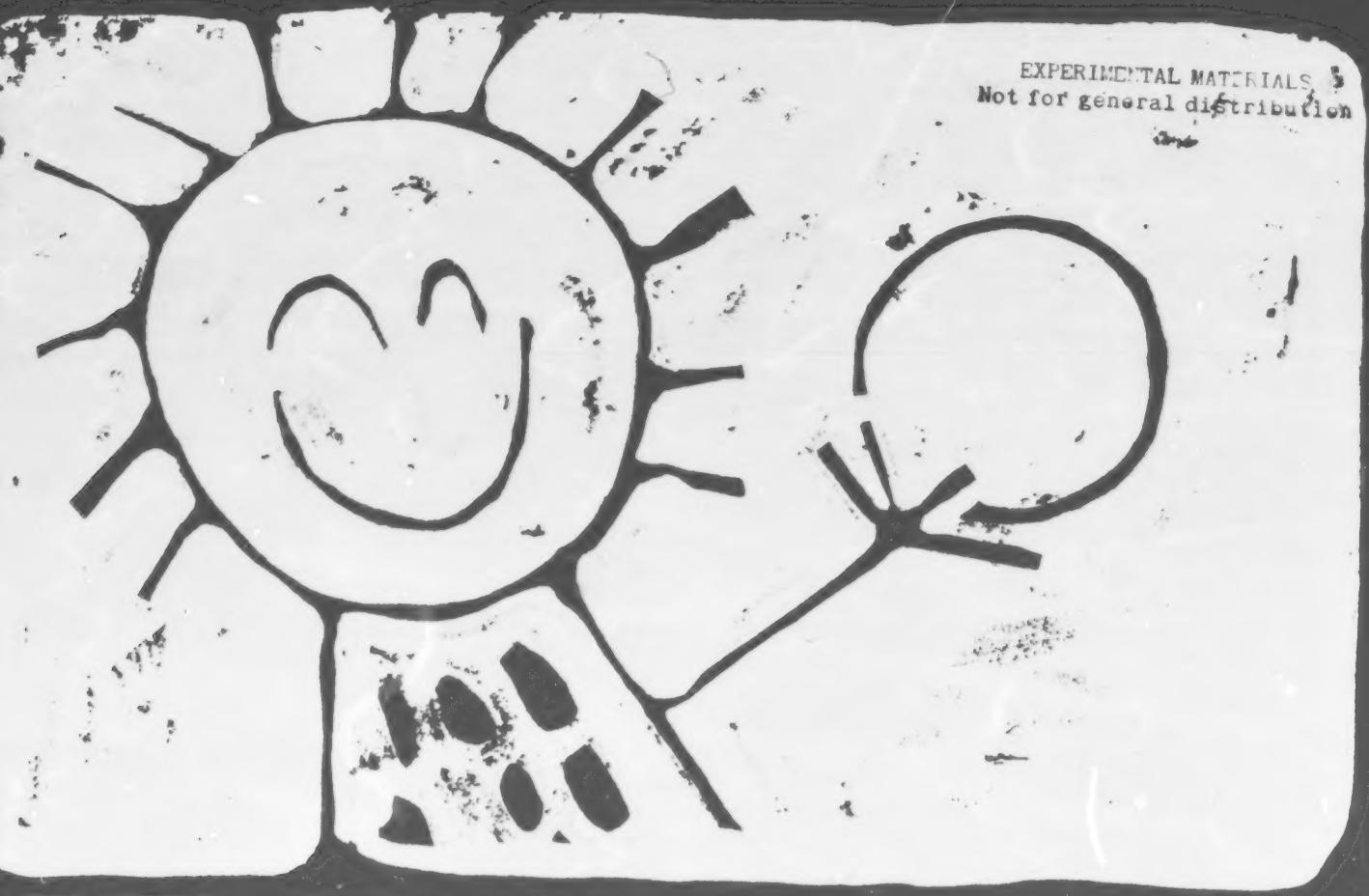
Does your family too have a special place
that is your home –
where your family may live its own way –

00259

a special space for
everyday?
00260

Religion and Elementary Social Studies Project
The Florida State University

EXPERIMENTAL MATERIALS
Not for general distribution



ABOUT ME by Liz Malbon

Religion and Elementary Social Studies Project
The Florida State University

00263

Story by
Liz Malbon

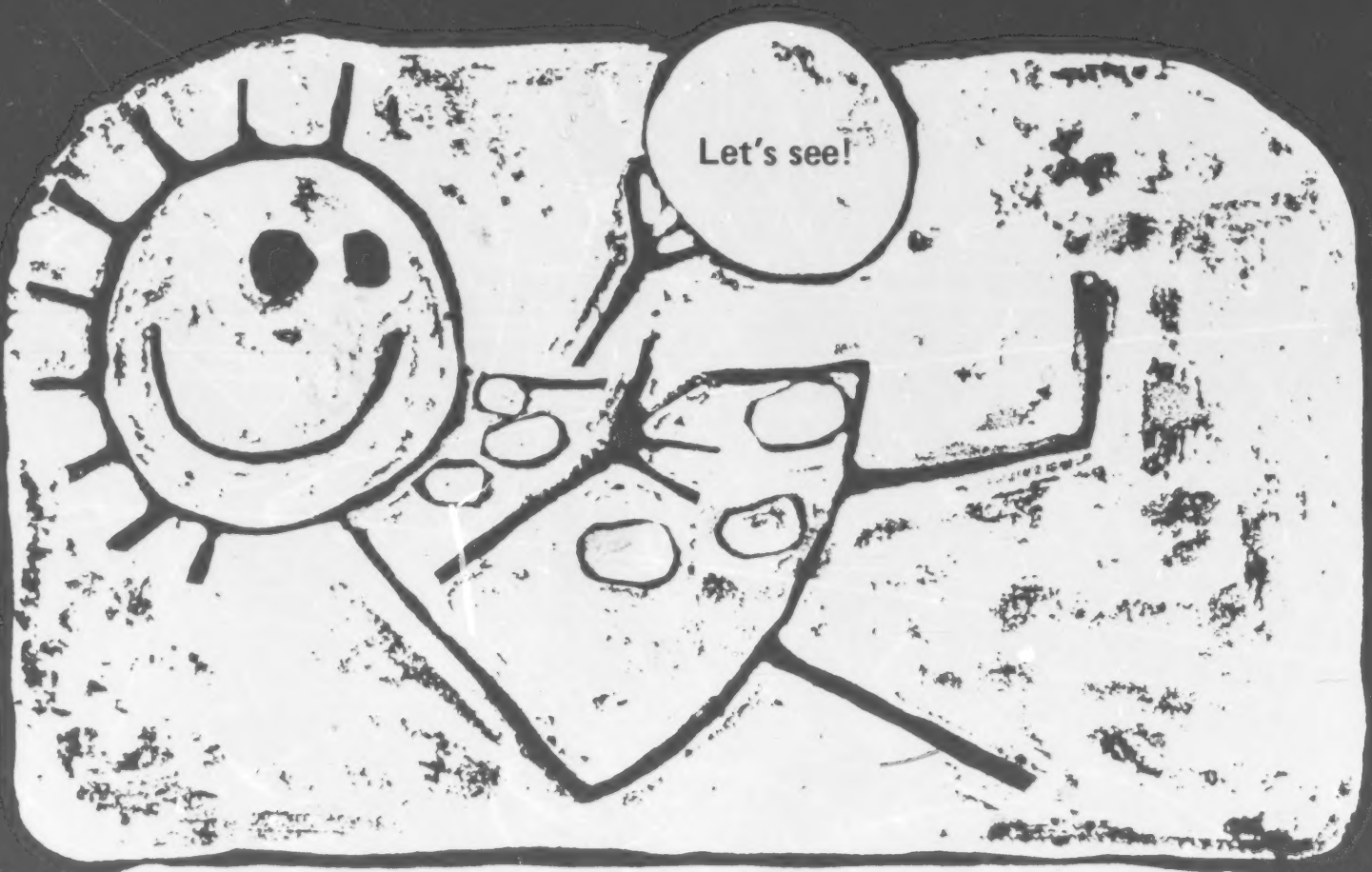
Pictures by
Harold Mayo

00264

lm

for Eulalie
whose story
is of love

00265

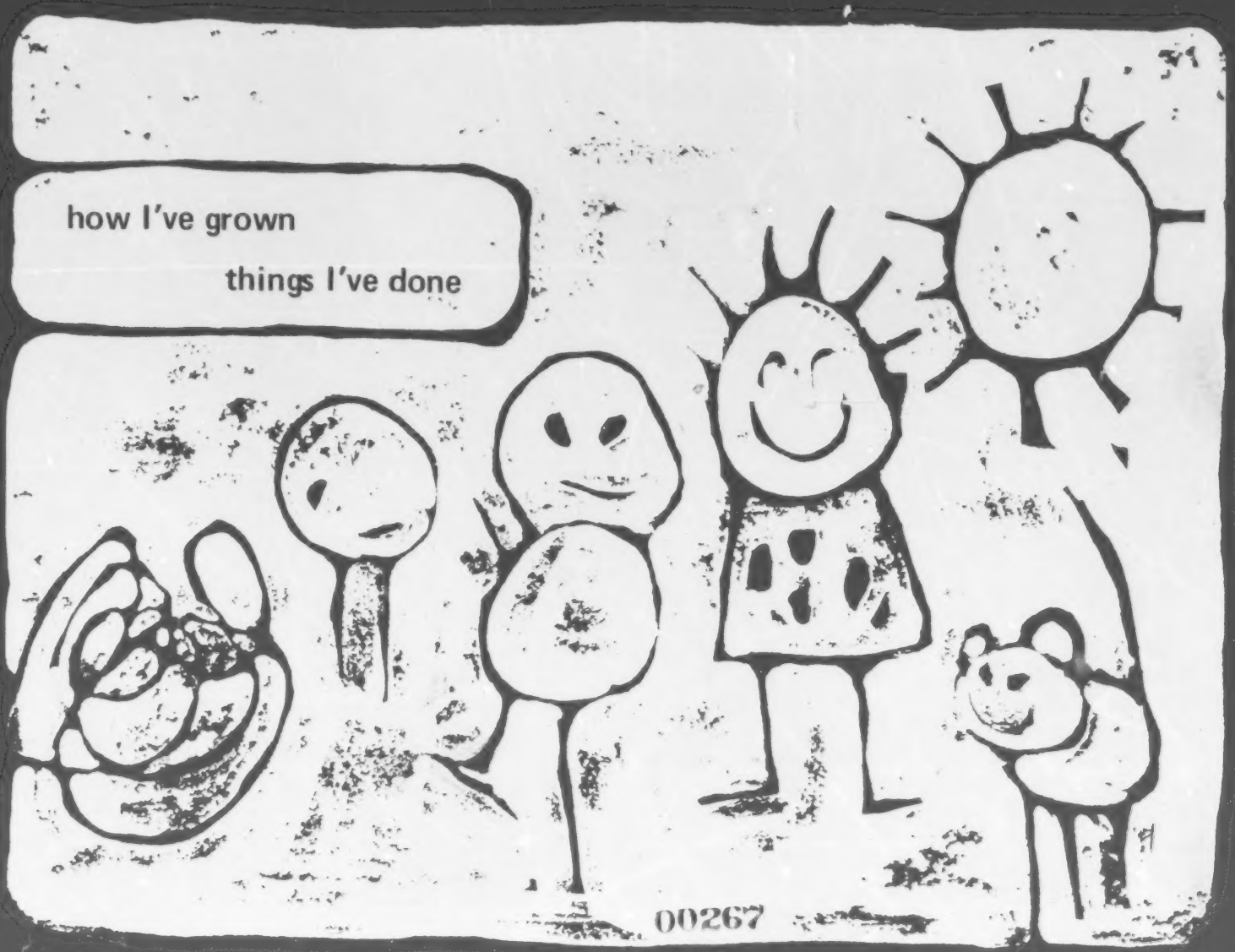


I am me.

And I have a way to be –

a way just right for me.

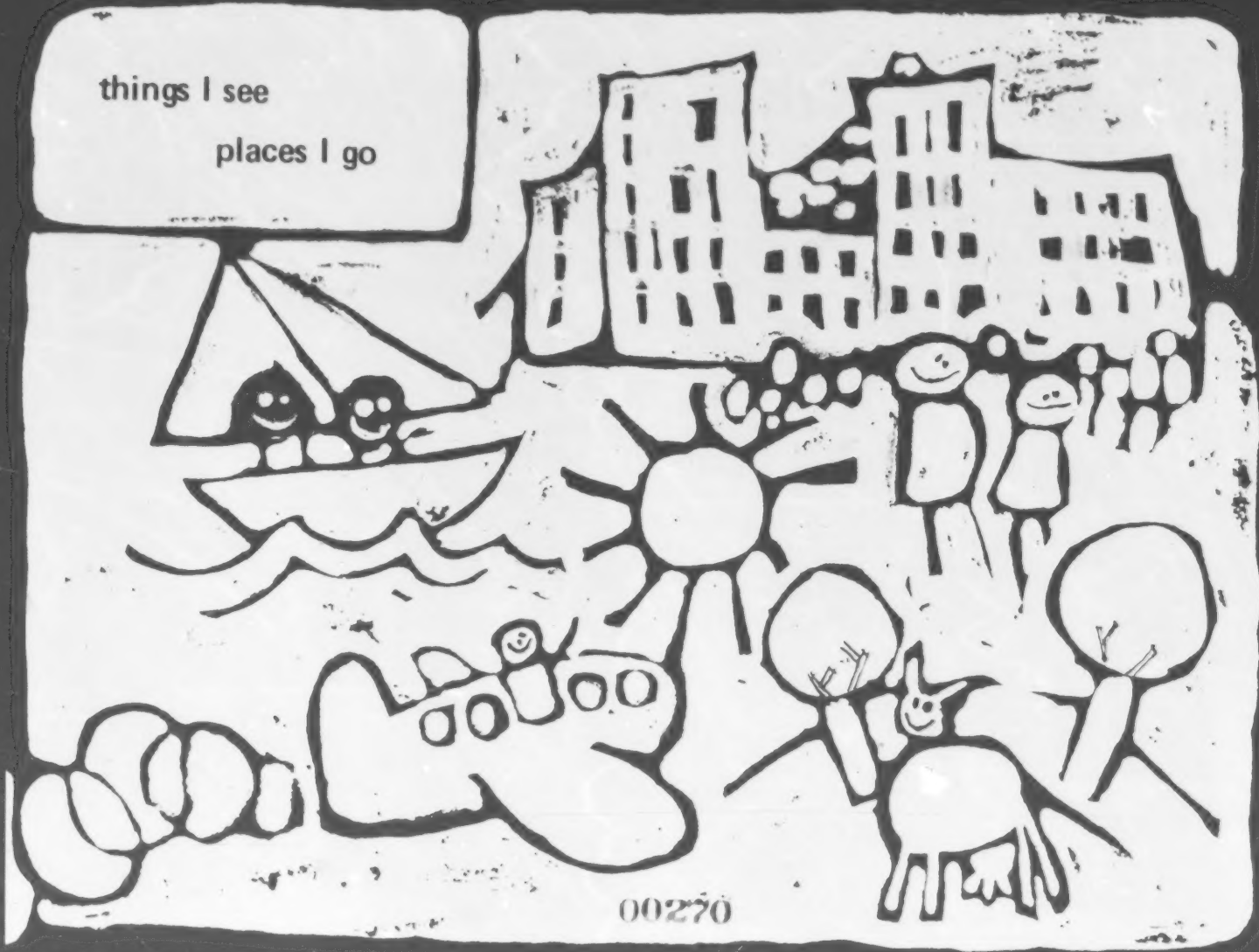
00266


how I've grown
things I've done
00267

things I'm shown

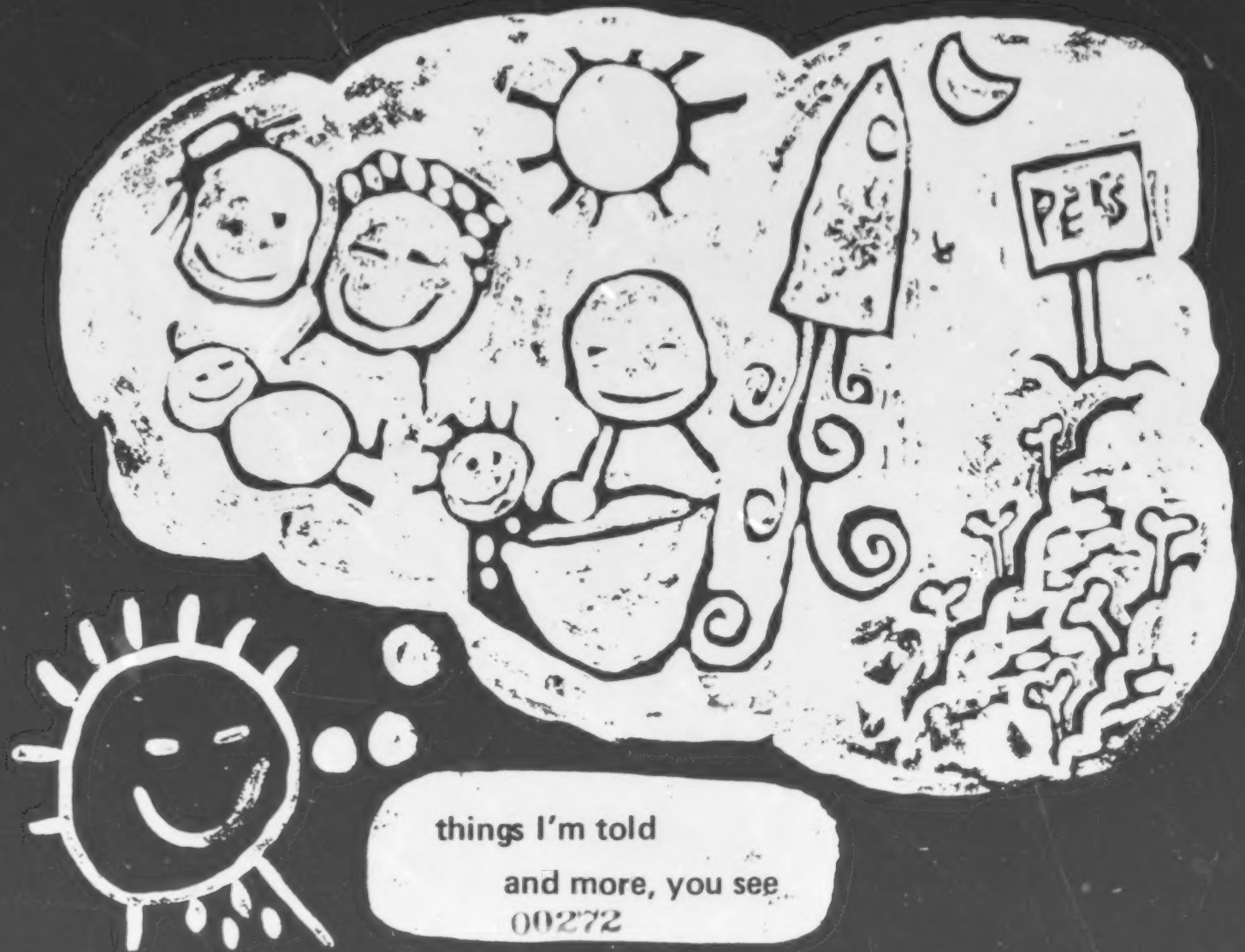
00268things for fun

09269


things I see
places I go
00270

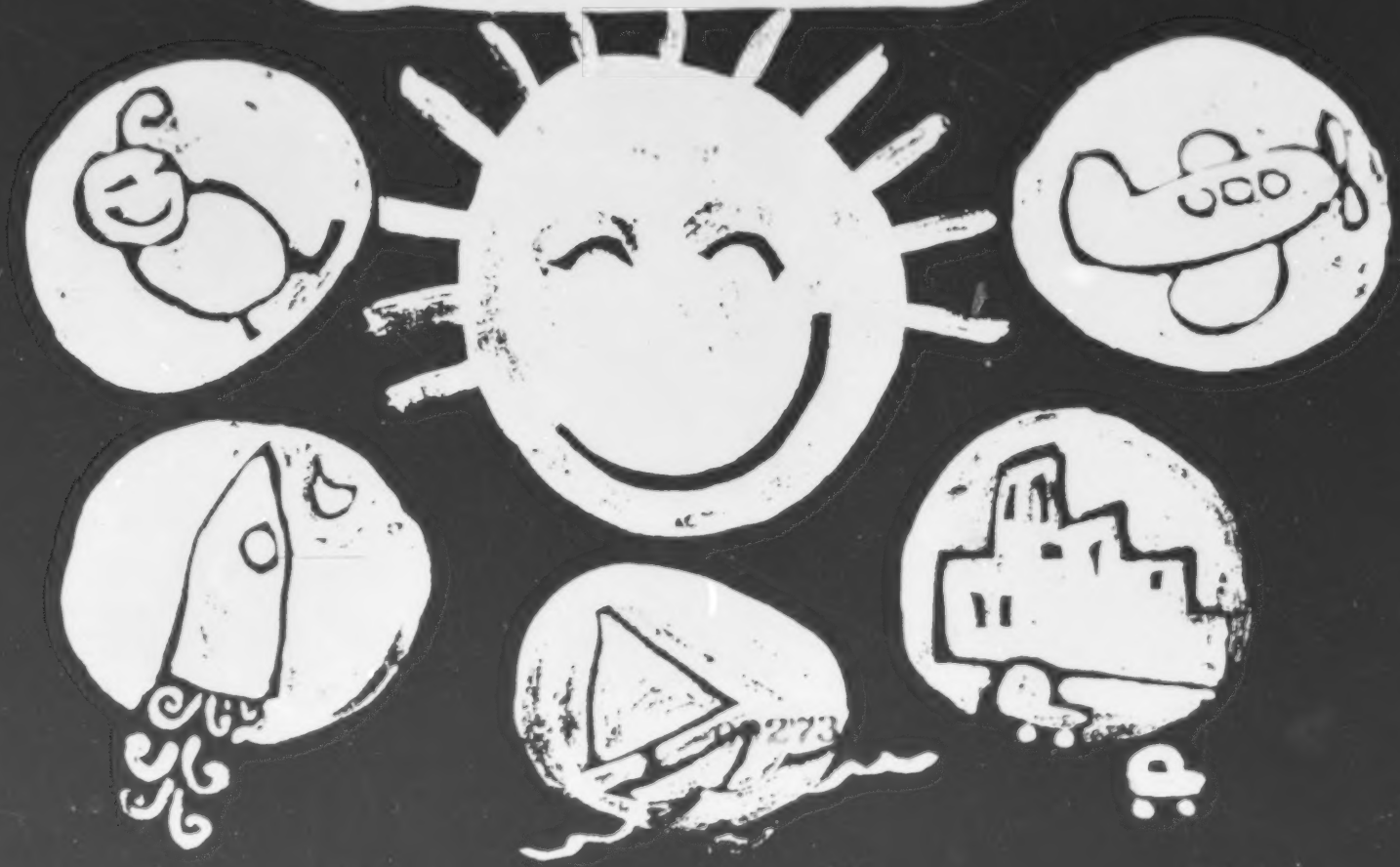
things that hold wonder for me

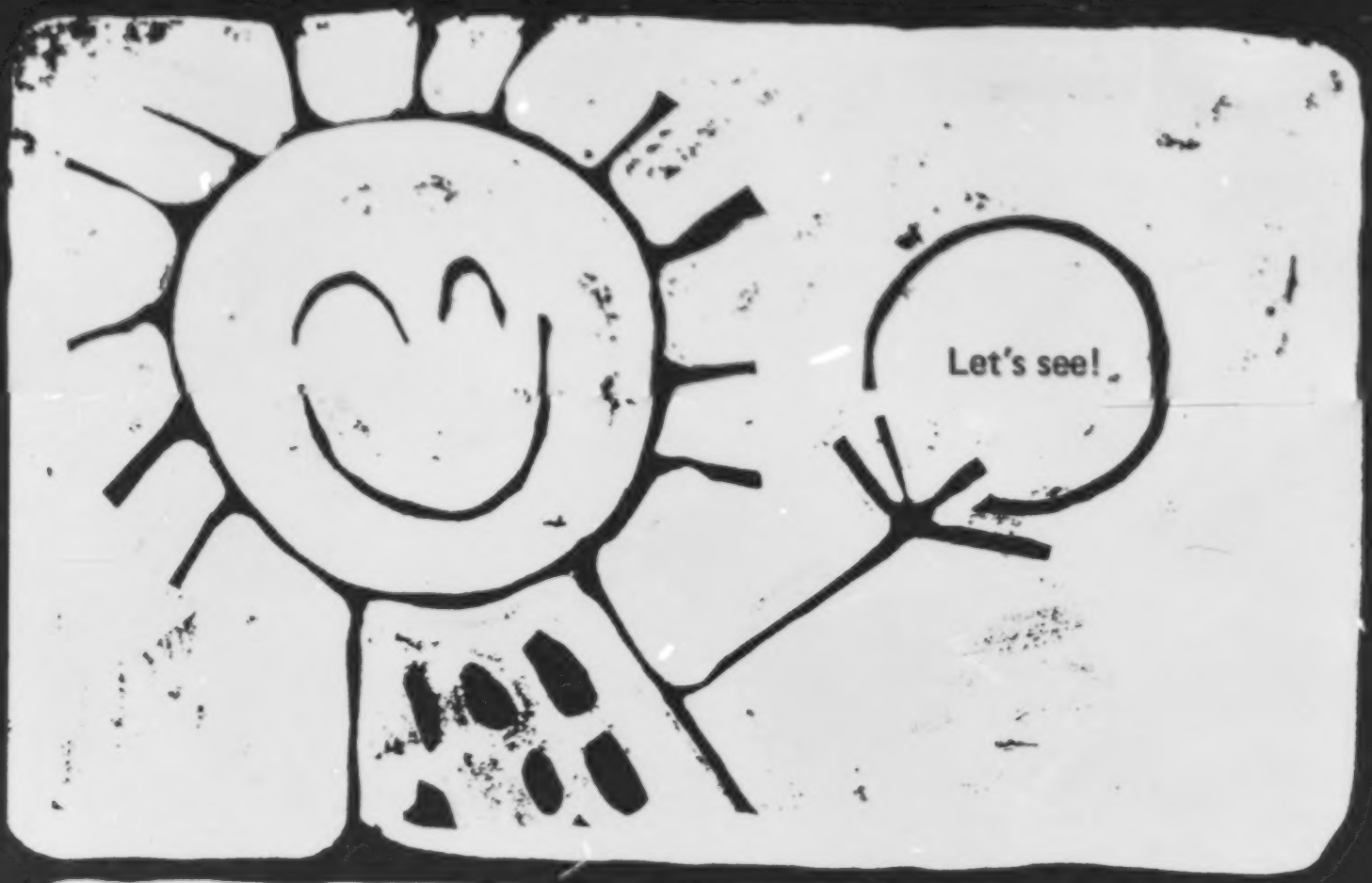
00271



00272

are part of me
and of my story —
a story about me.

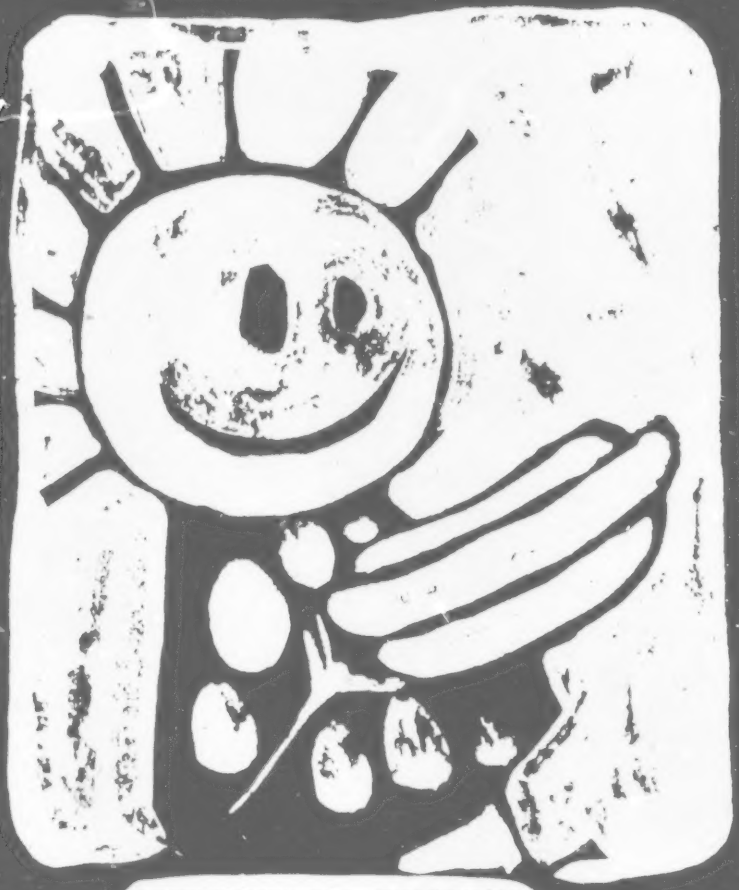




I am me.

And I have a story —

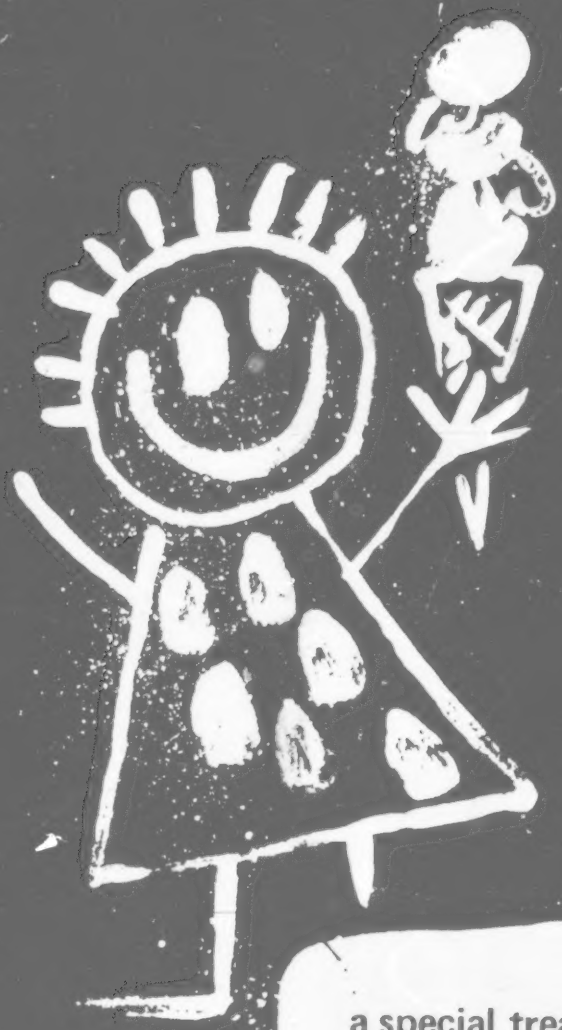
00274 a story about me.



how I eat

00275

what I wear

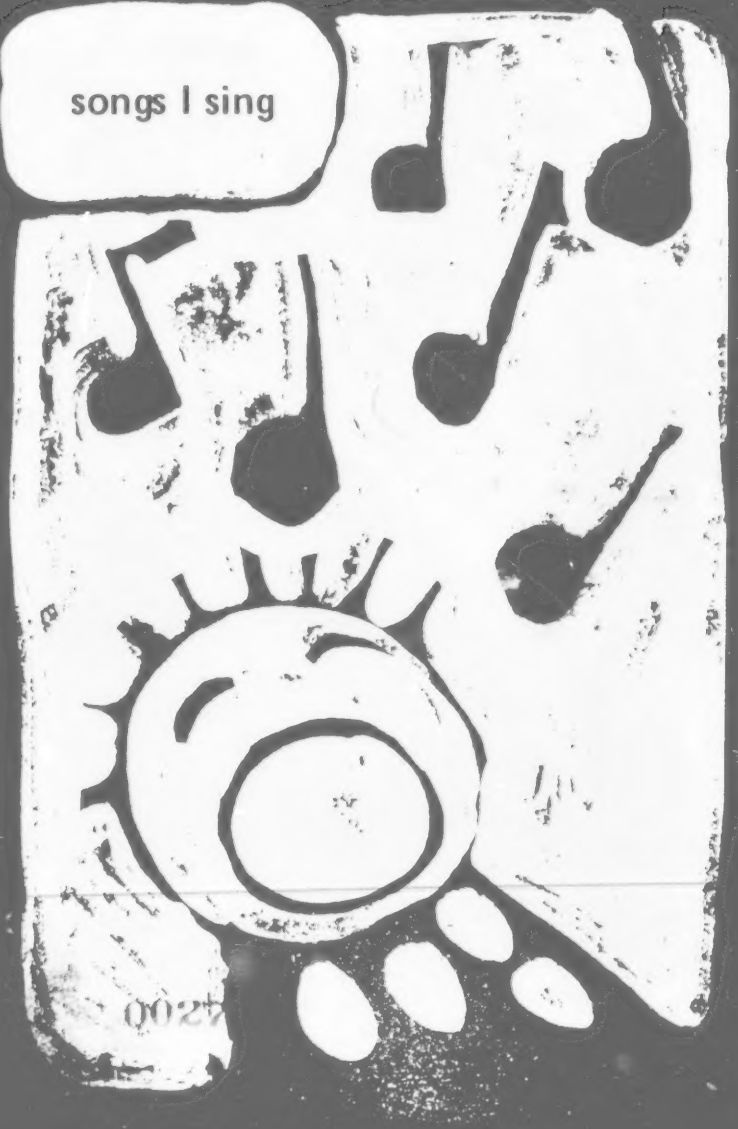


a special treat

00276

games I play

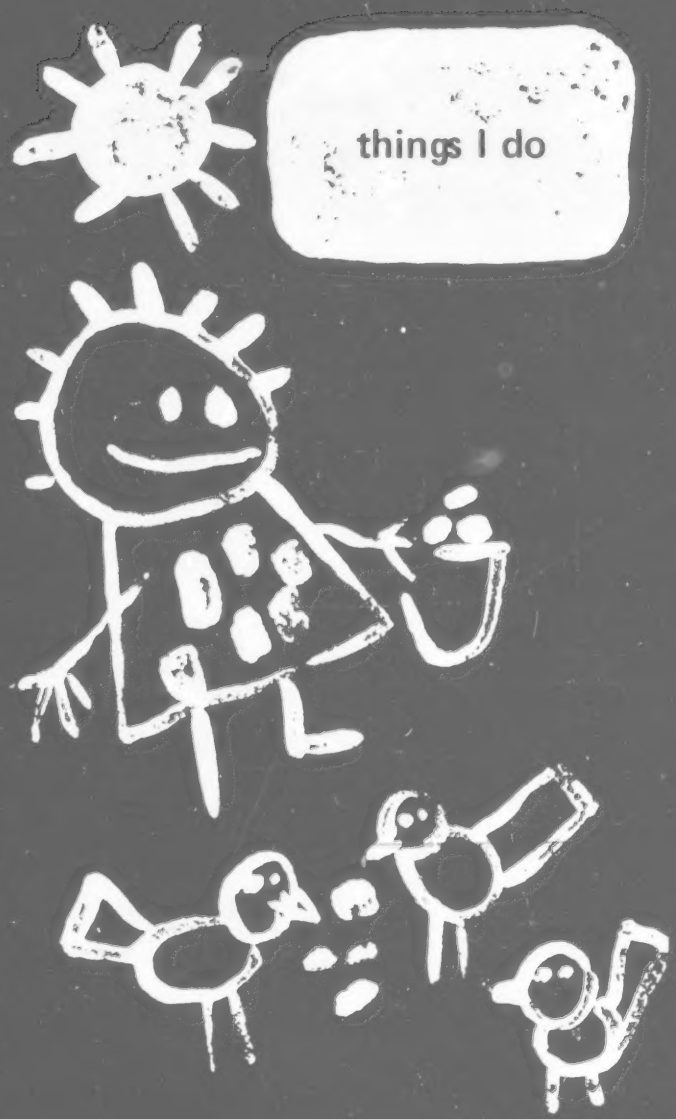
songs I sing



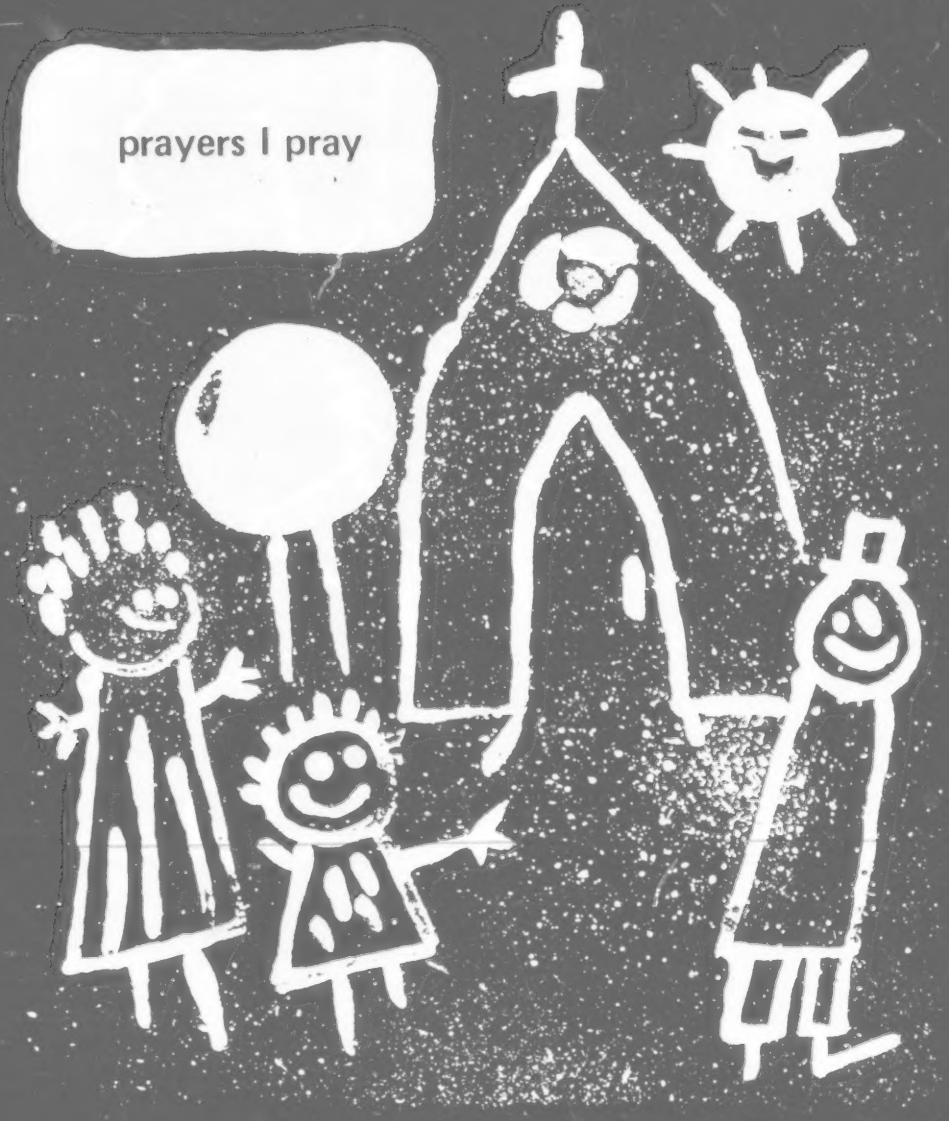
happy days

joyful things

MAMA
BIRD
LOVE
FUN
words I say
00279


things I do

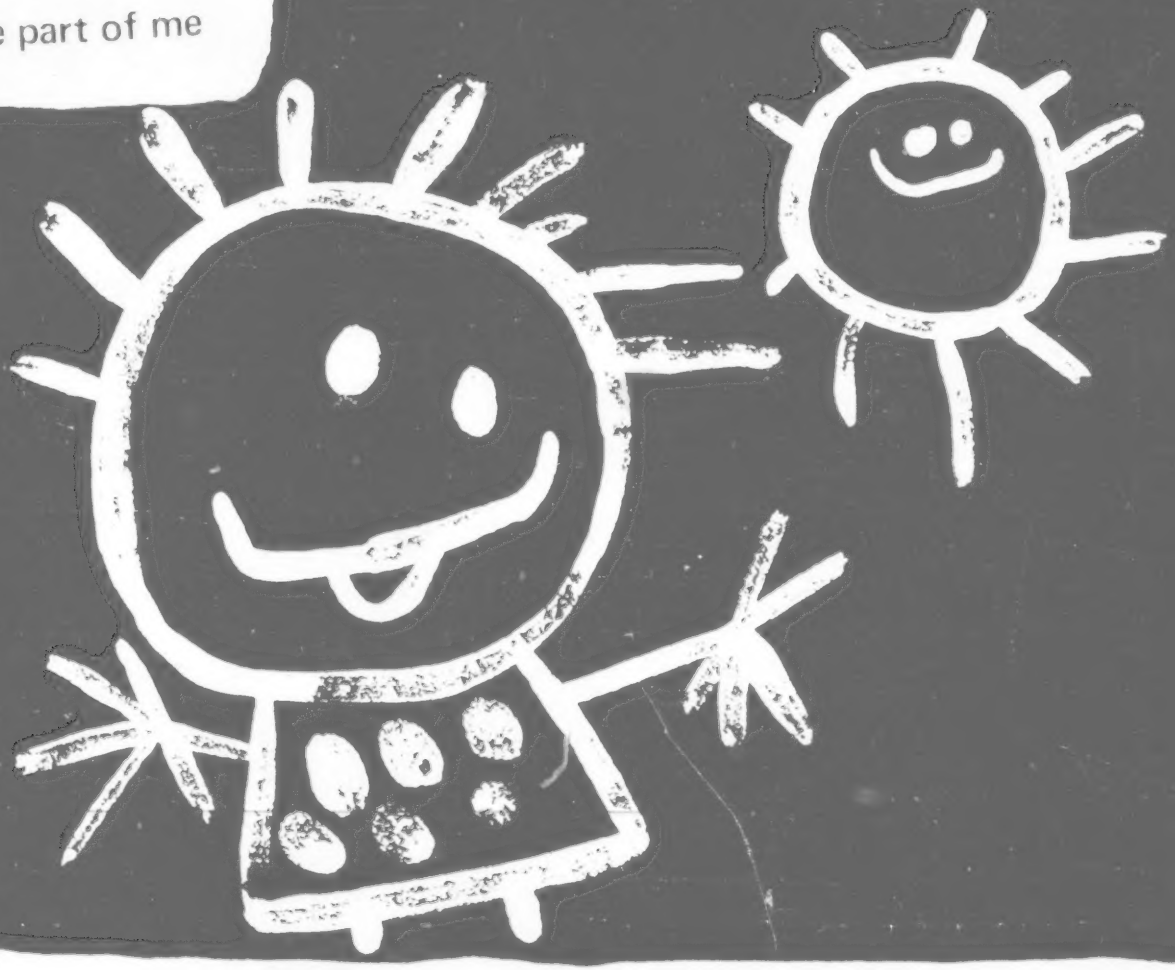
prayers I pray



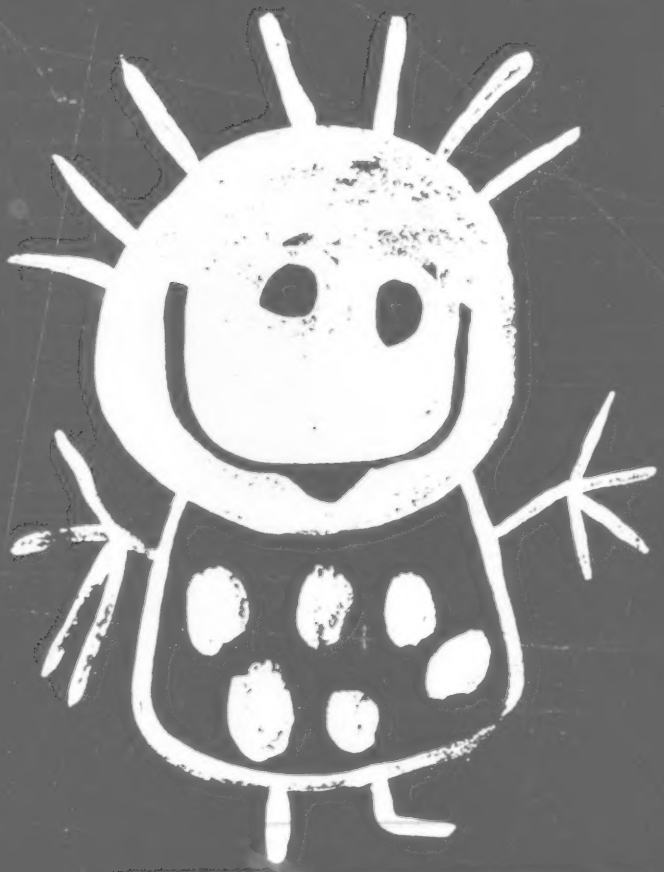
and more too

00280

are part of me



and of my way to be —
a way just right for me.



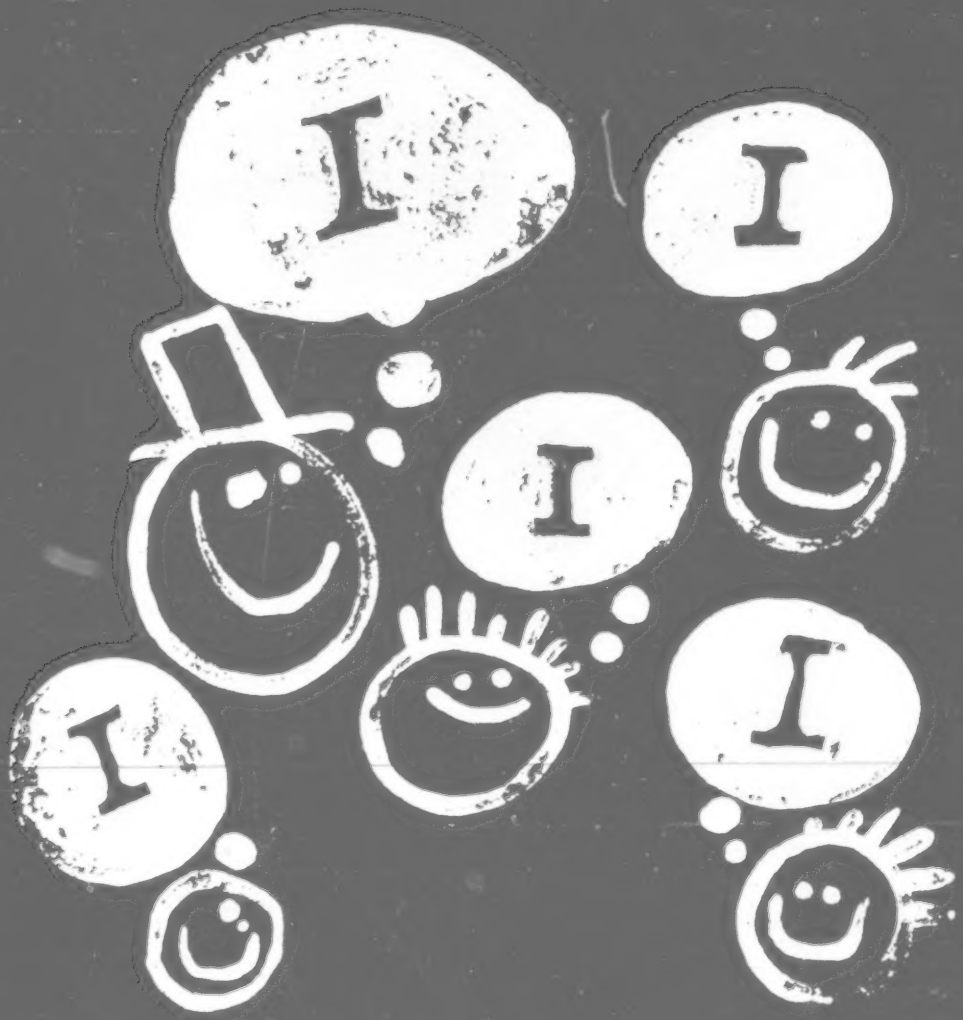
I am me.

And I have a story.

00282

And I have a way to be.

I have a story and a way.



Every person is an "I"

(though it may seem

strange to me)

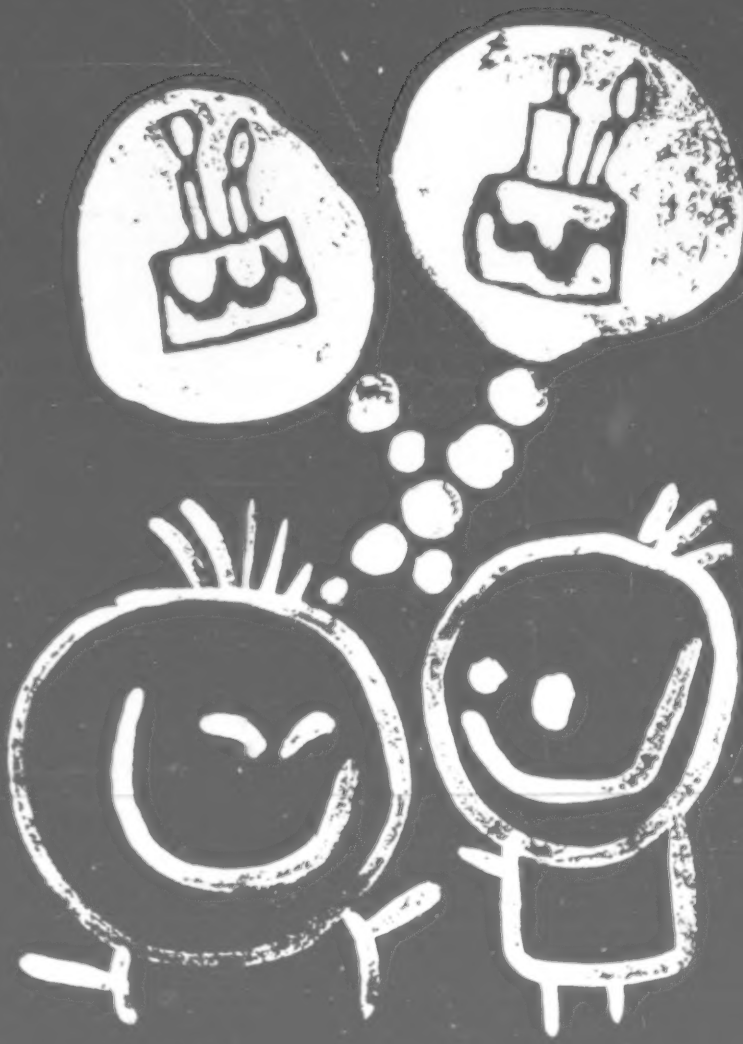
00283

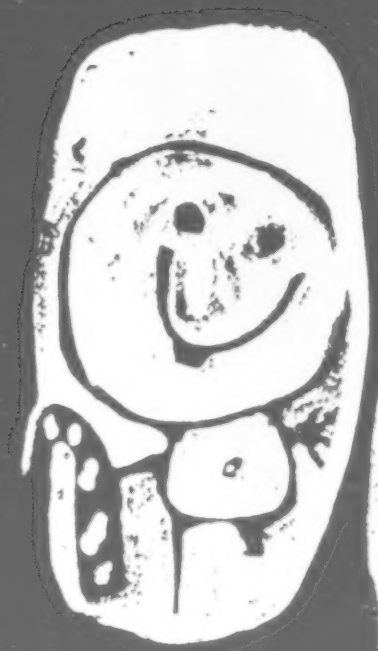
And every "I" has a story
and a way to be.
Every person has a story and a way.

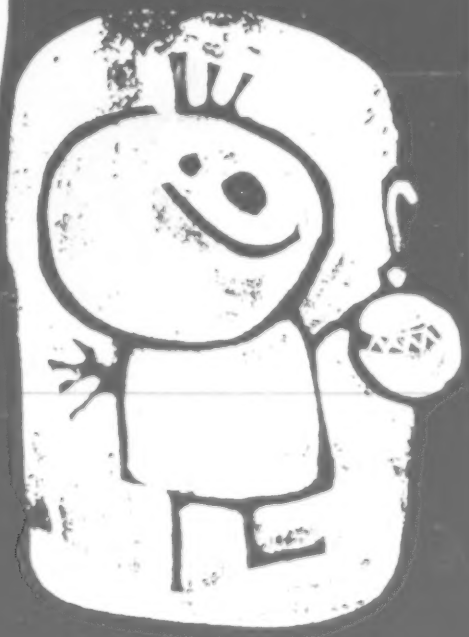
If some things about me
and some things about you
are the same

then part of my story
is your story too,
and we share it —
we two.

00285



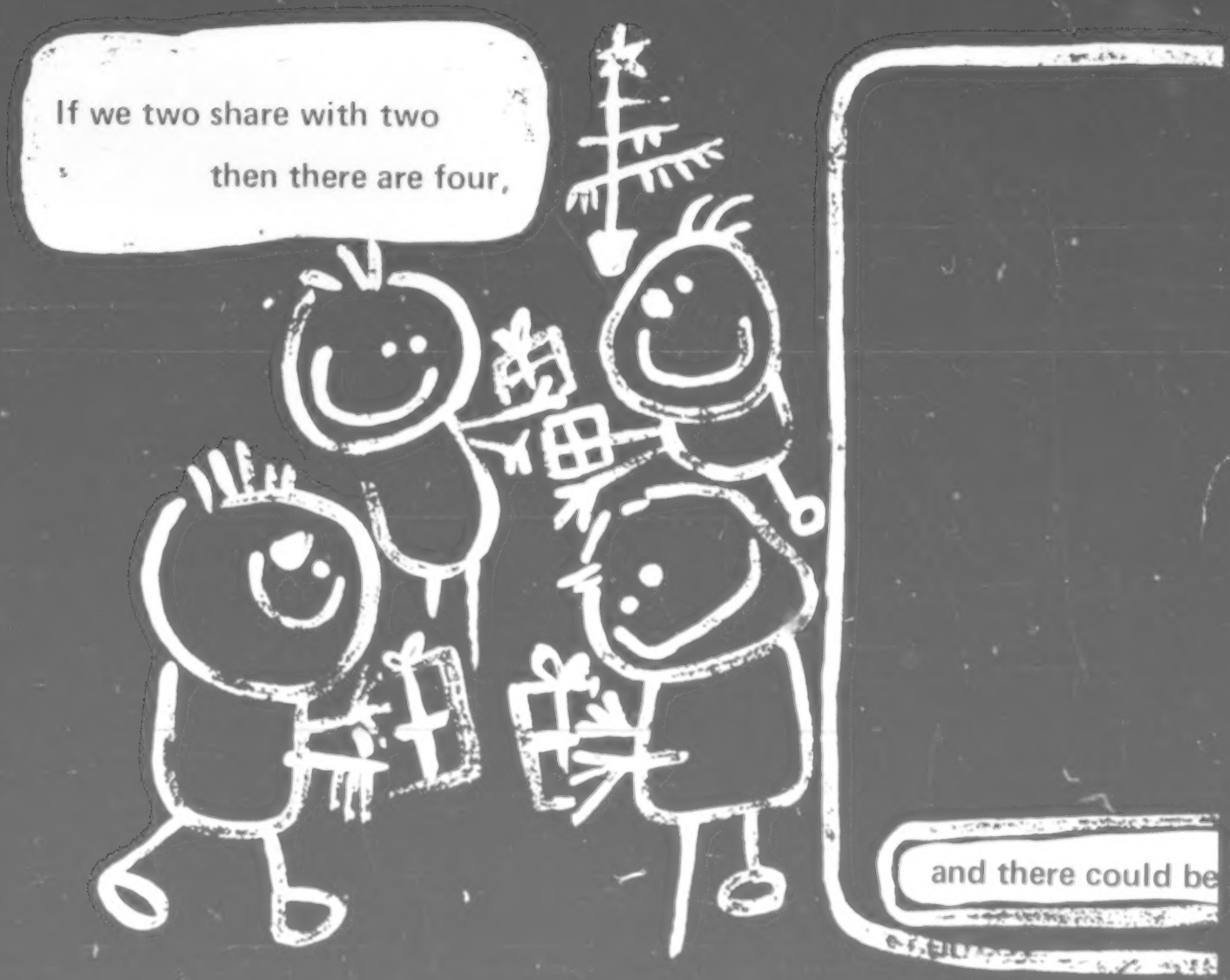




If some things I do
and some things you do
are the same

then part of my way
is your way too,
and we share it —
we two.

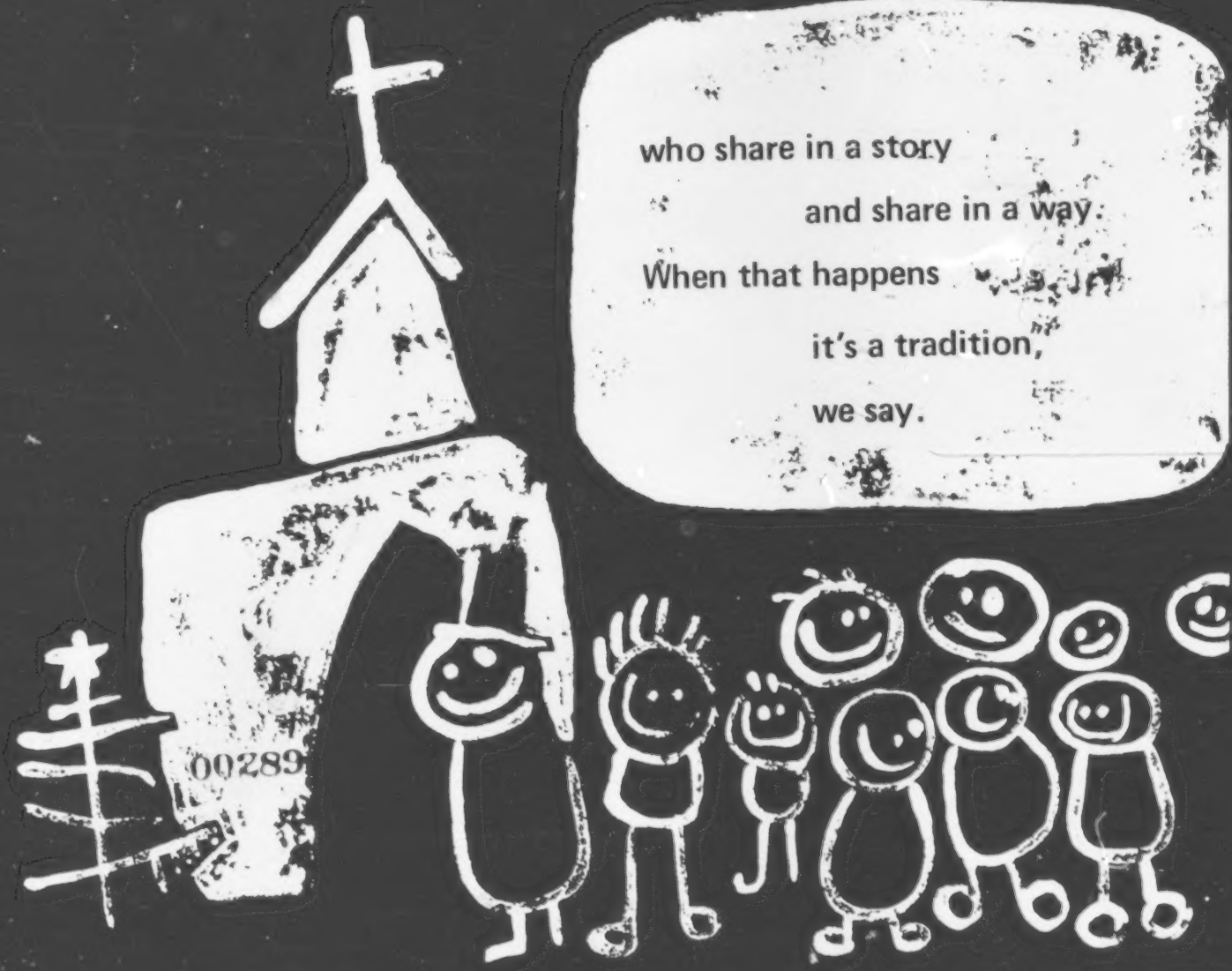
00286


If we two share with two
then there are four,
and there could be

more and

MORE AND MORE.

who share in a story
and share in a way.
When that happens
it's a tradition,
we say.



00289

00290

My story is about me.

My way is just

right for me.

00291

But stories and ways
can be shared, you see.

Because every person
has a story
and a way to be.

We all have a story and a way.

EXPERIMENTAL MATERIALS
Not for general distribution

Special Places

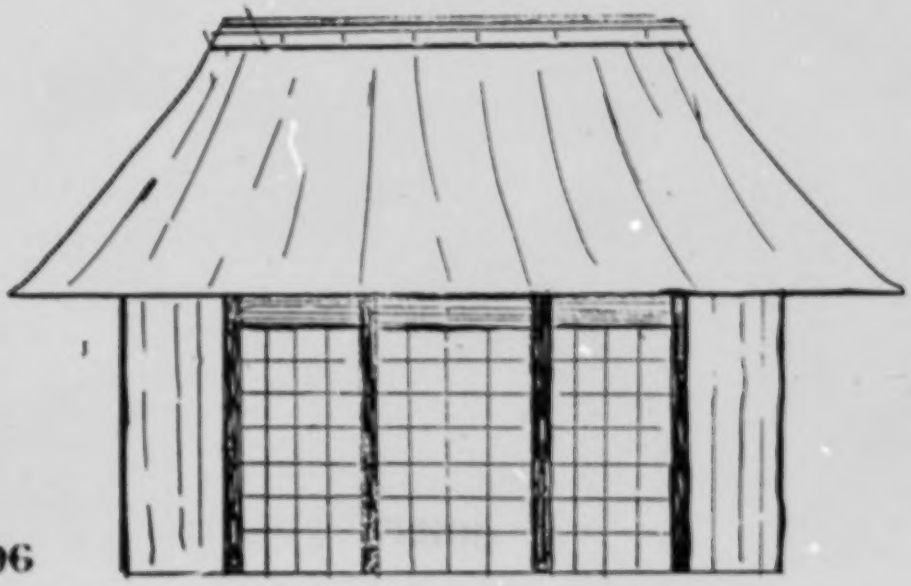
Name _____

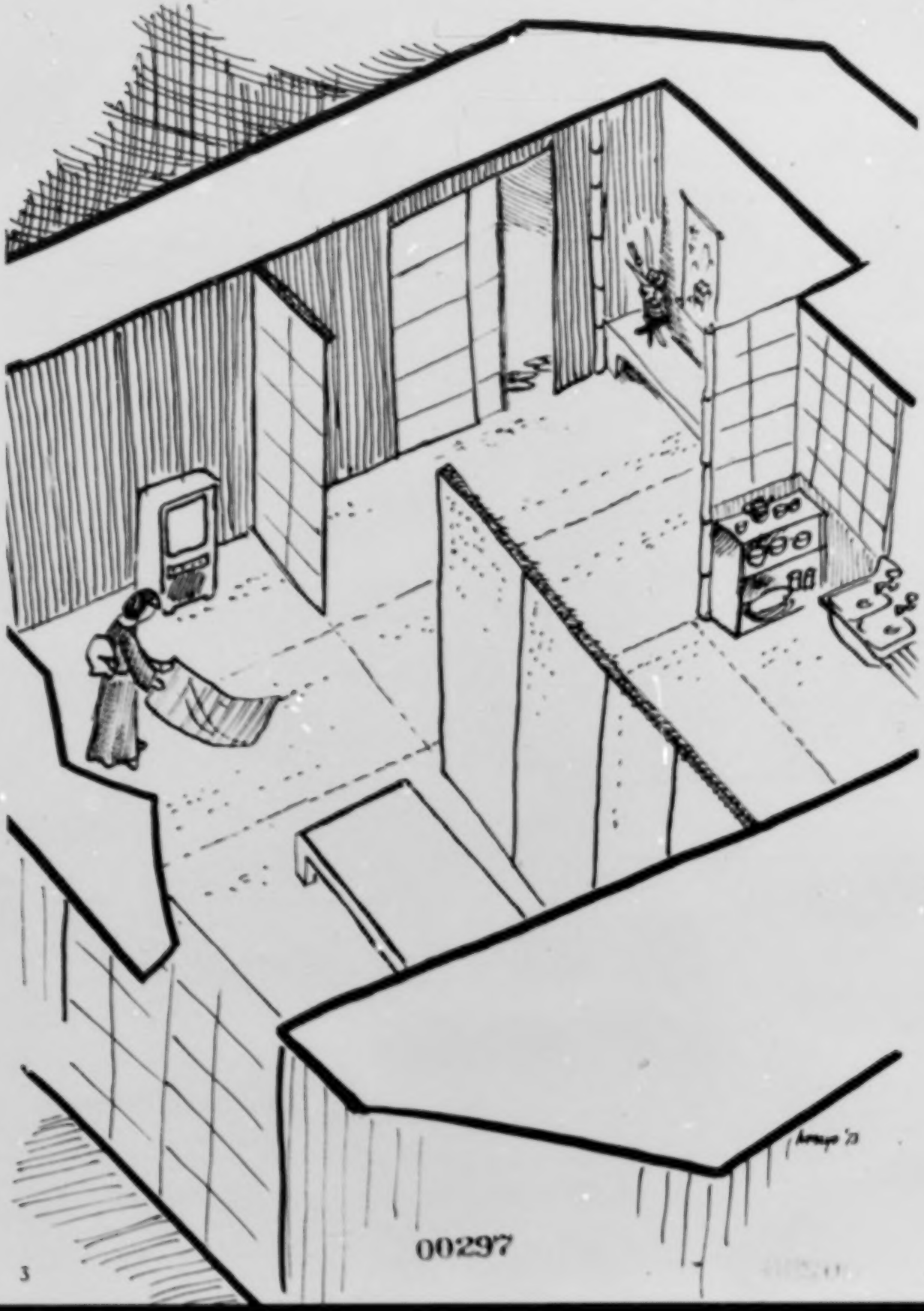
School _____

00294

My Special Place

00295





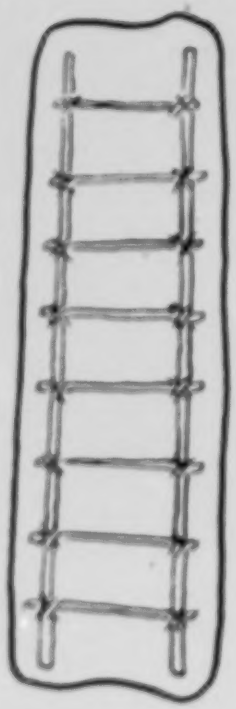
00297

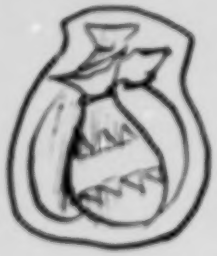
5

Make the house an Atoni home.

Cut these out.

Paste them where they belong in the house.

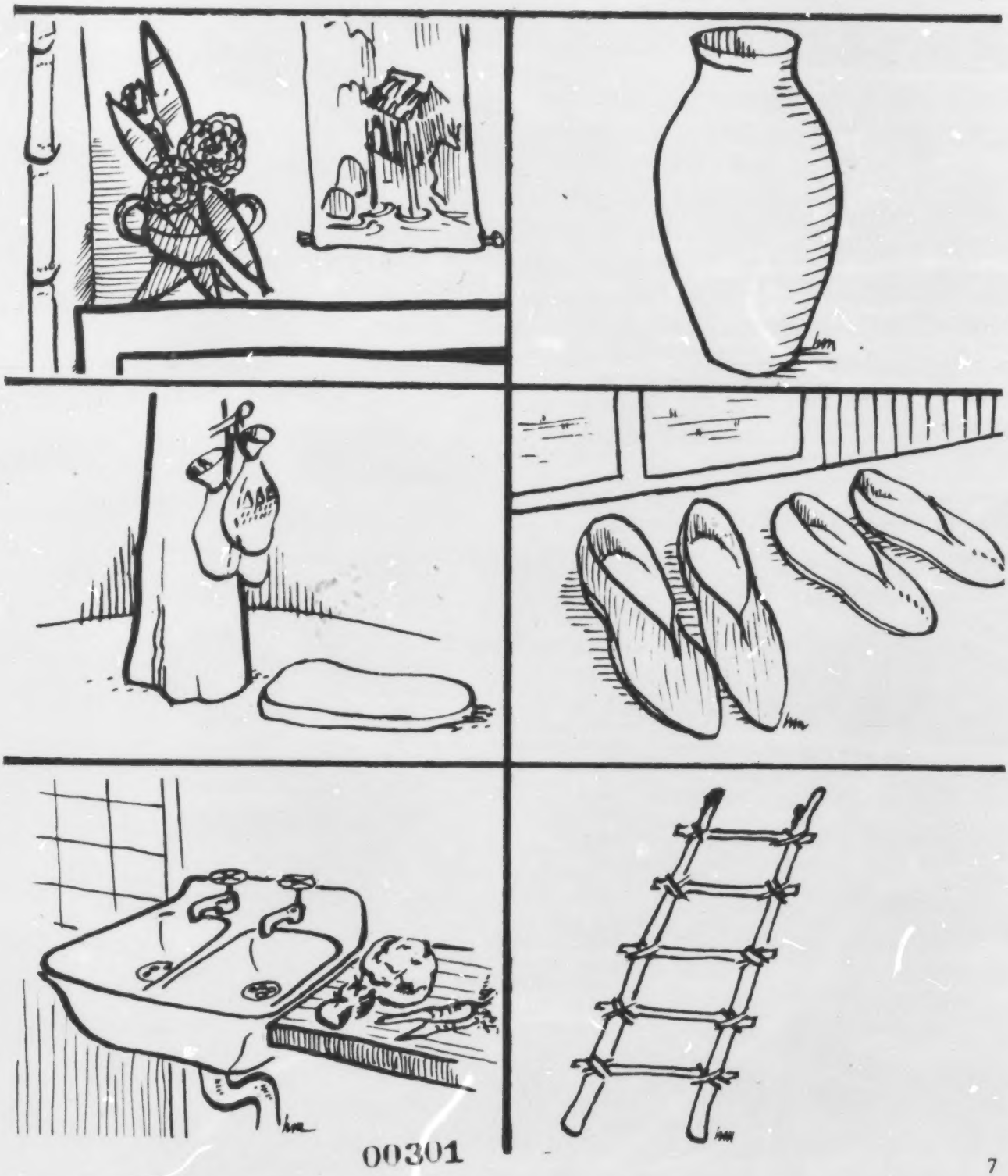




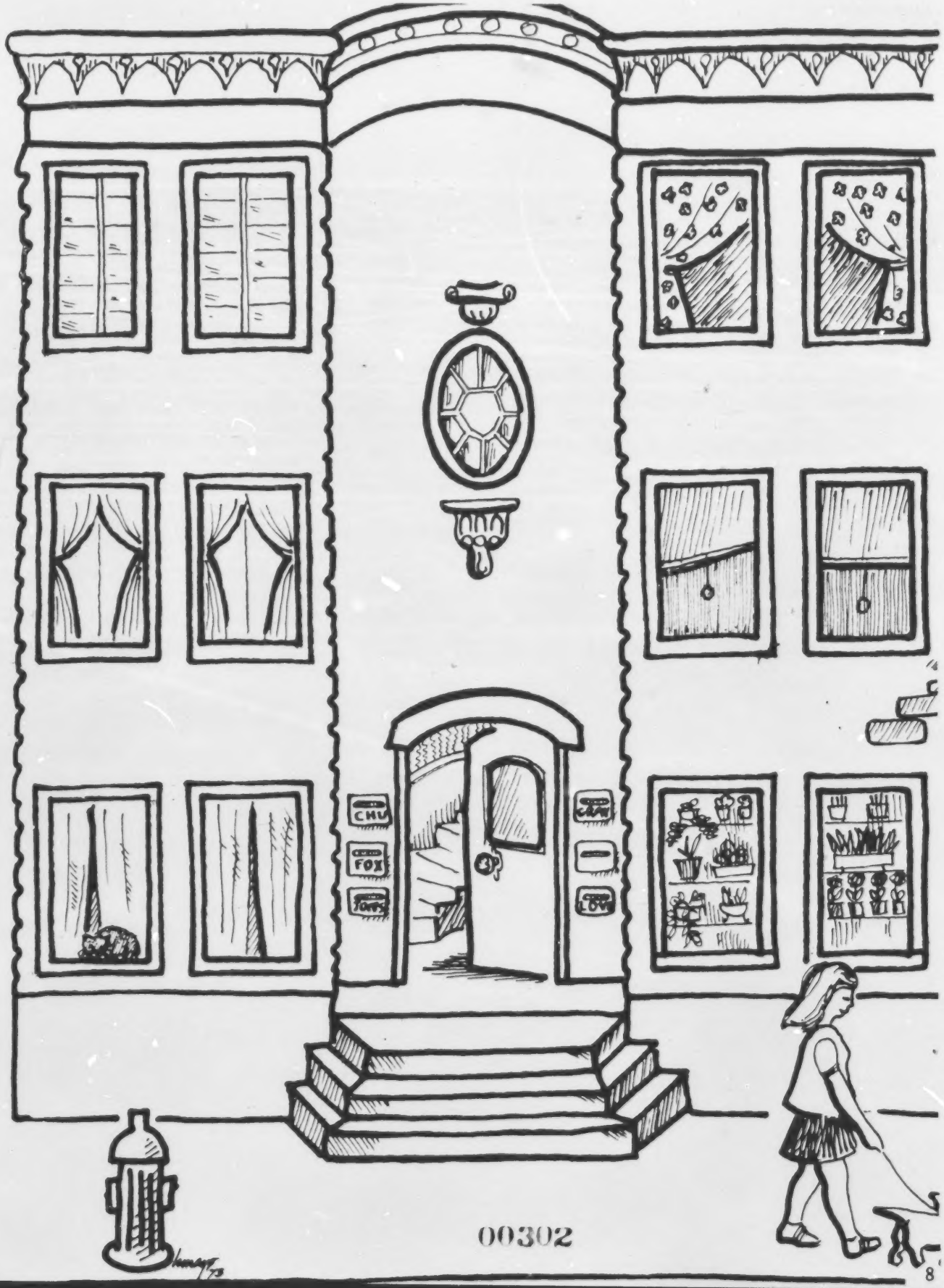
00300

Circle the things you would see in a home.

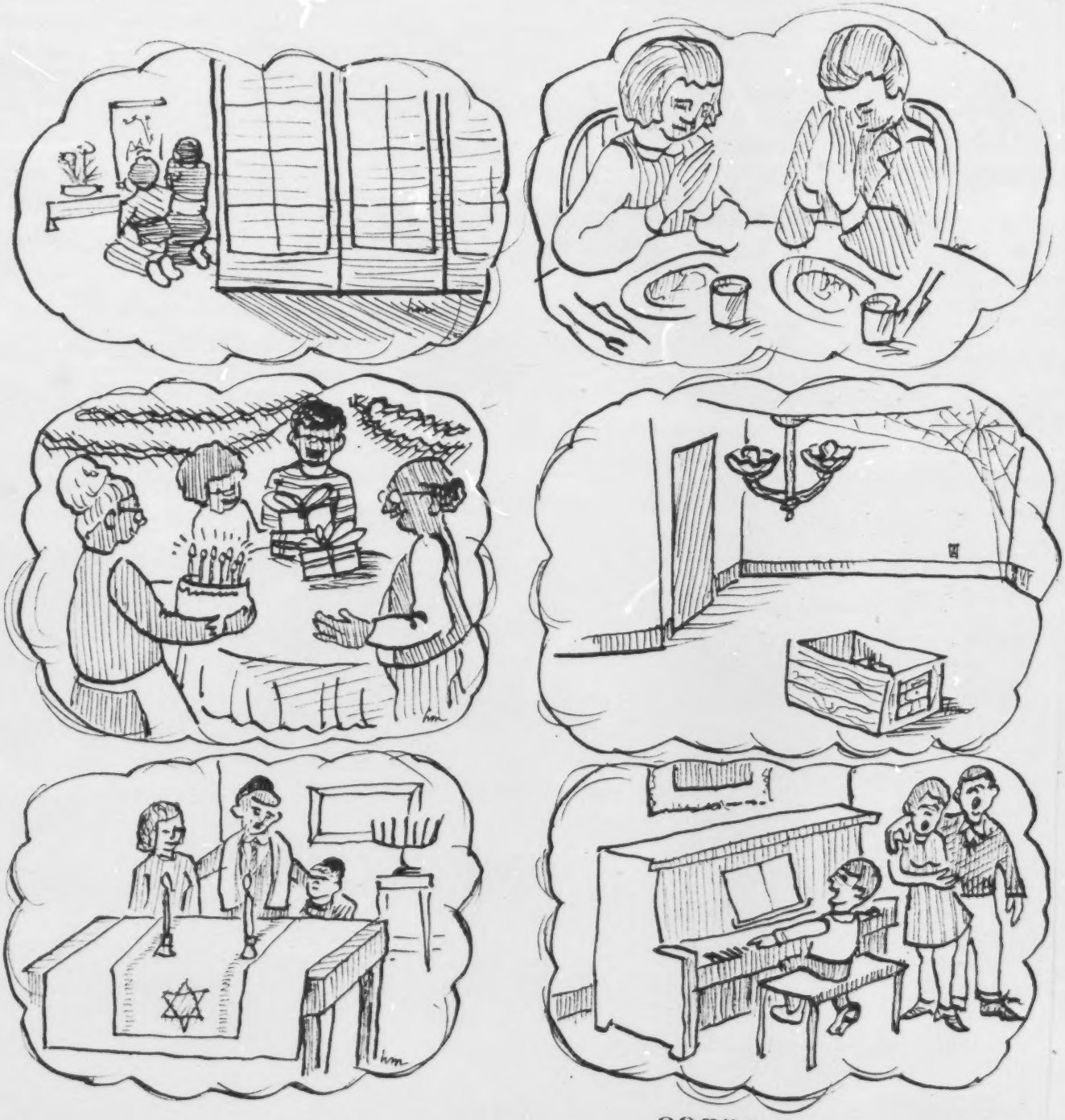
Mark the things you would see in a home.



00301



00302



00303

The _____ Home

00304

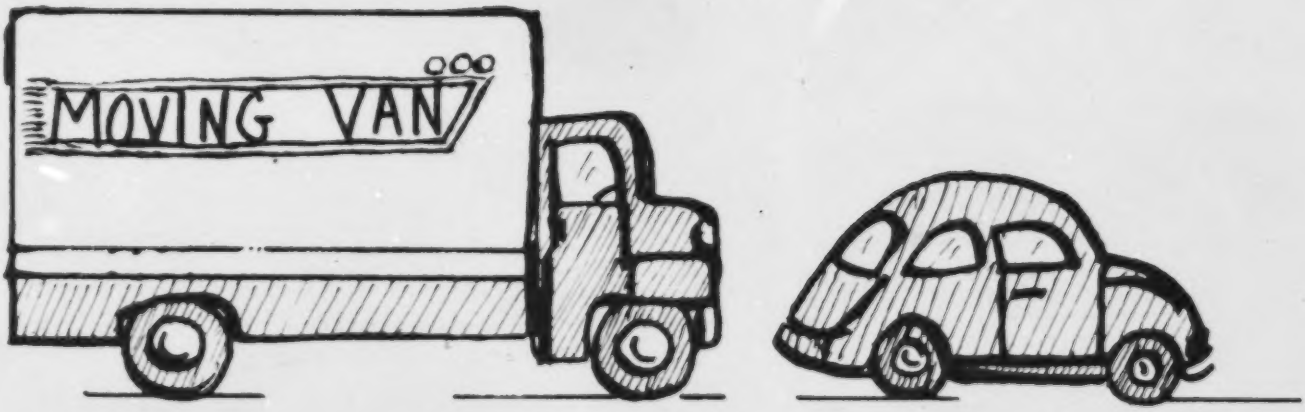
The _____ Family
at Home .

00305

1A

651

SCHOOL
MY BOX


MOVING VAN

Bonnie remembers——

EXPERIMENTAL MATERIALS
Not for general distribution

Special Times

Name _____

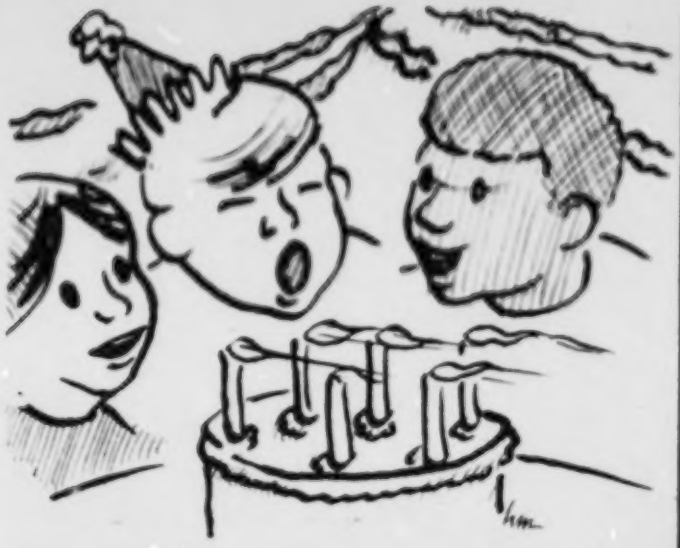
School _____

The Story of Baby's Birth

00311

The Birthday Celebration

00312



00313

Story

00314

Celebration

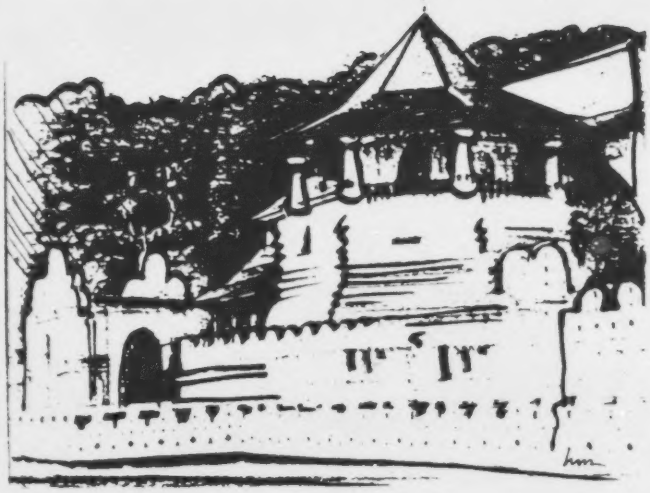
00315

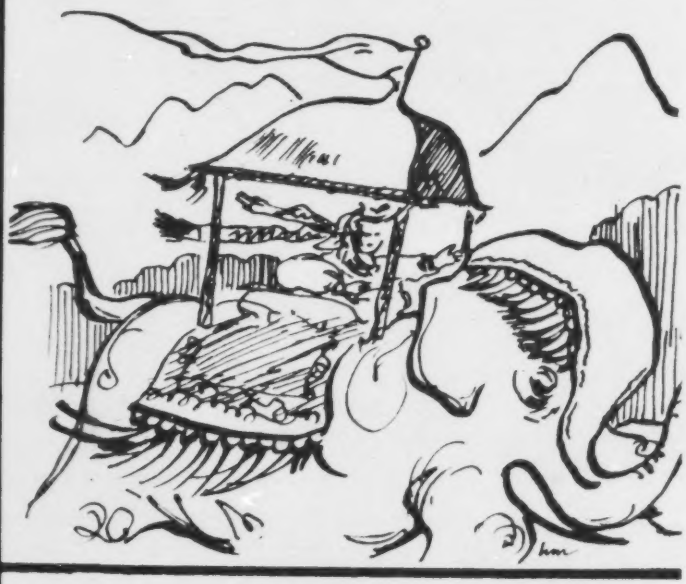
The Story of Buddha's Tooth

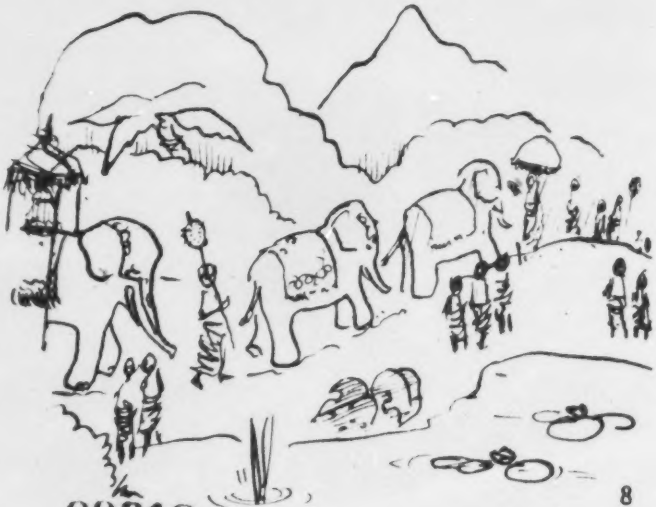
00316

The Buddhist Perahera Celebration

00317



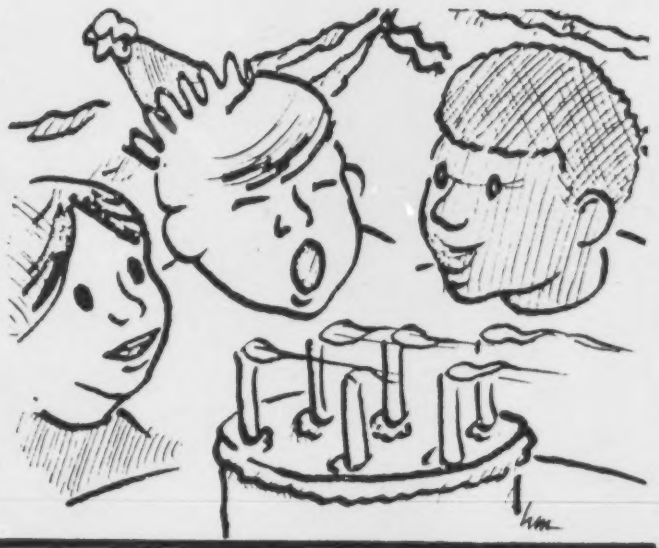


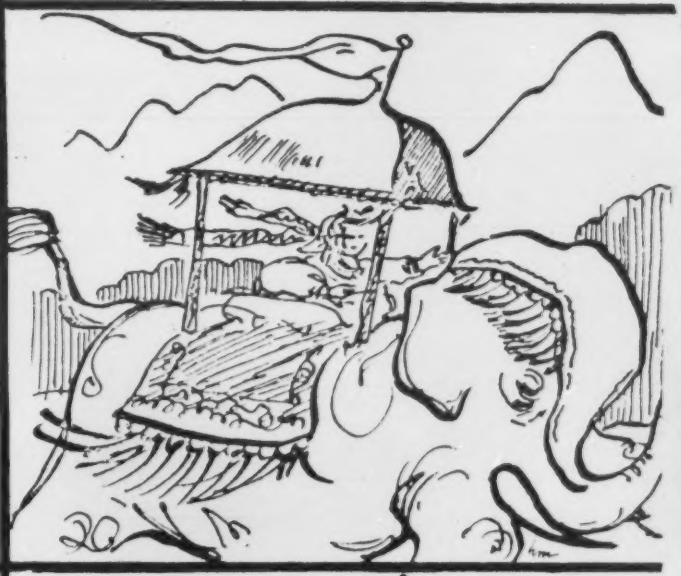


00318

Draw a circle around all the pictures that tell about a story.

Put an X on all the pictures that show a celebration.



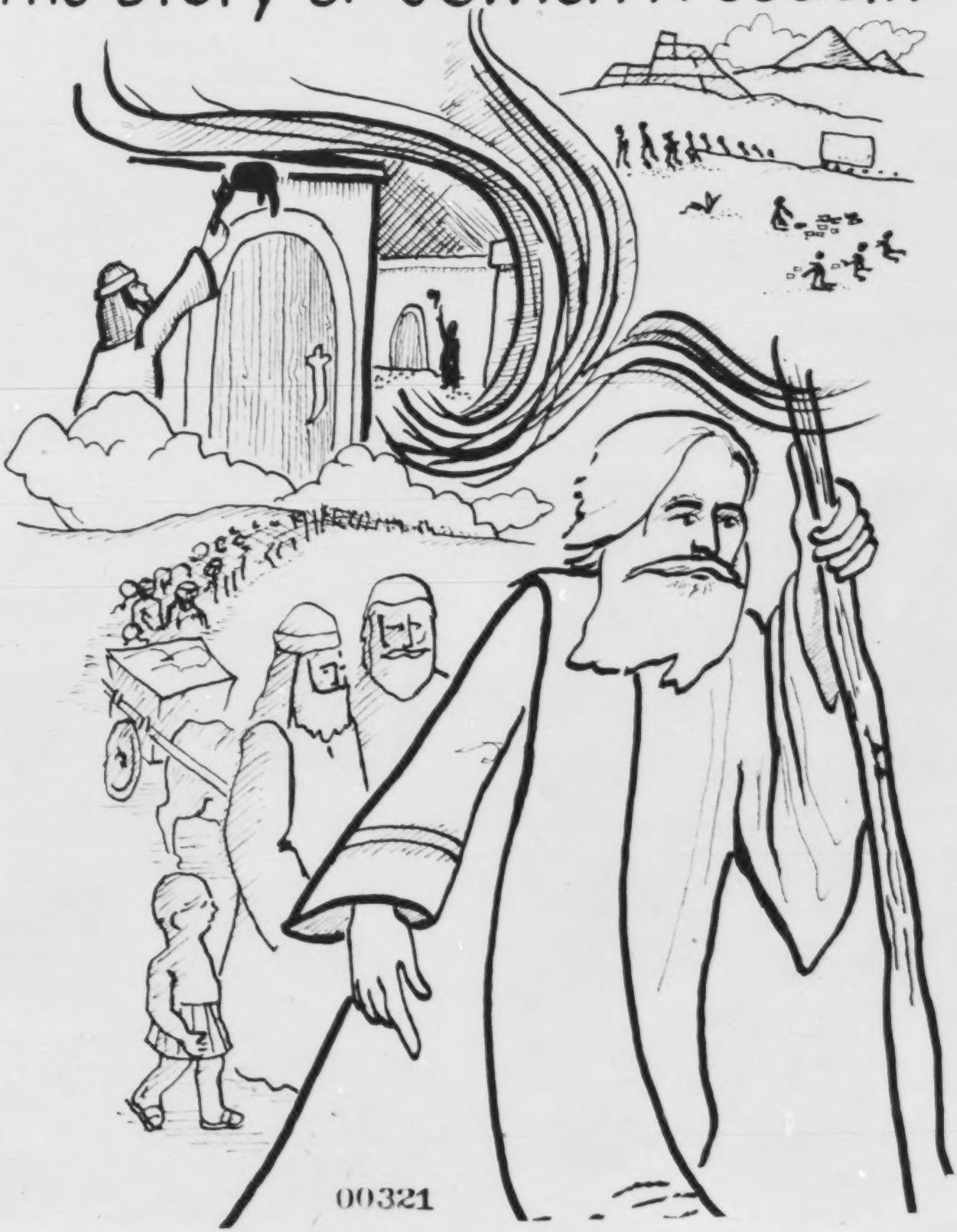


00319

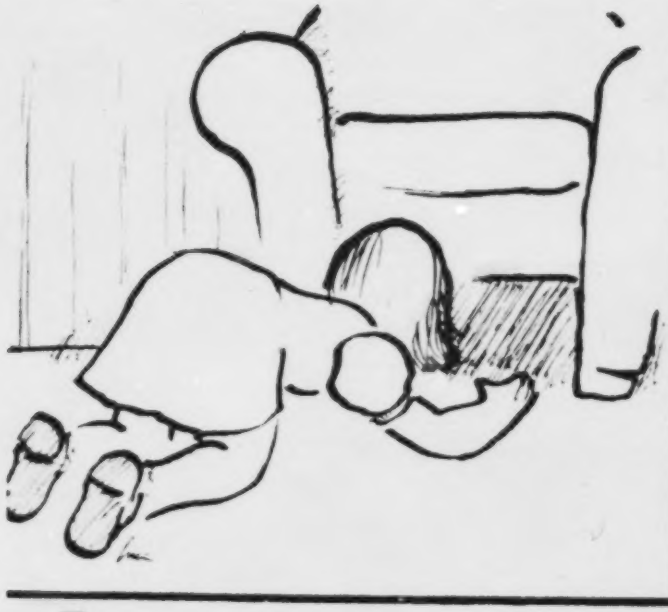
The Jewish Passover Celebration

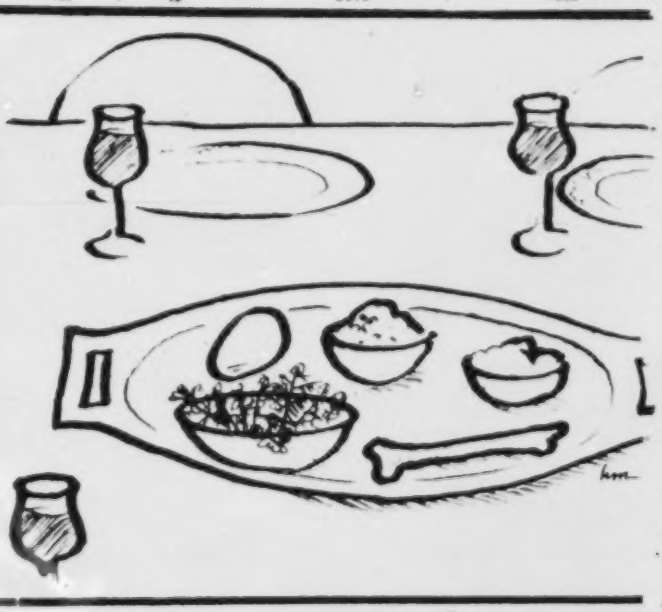
00320

The Story of Jewish Freedom



00321





An Easter Celebration

A Thanksgiving Celebration

00324

Each tradition has its own celebrations.

Draw an orange circle around the Buddhist celebration.
Draw a green circle around the Christian celebration.
Draw a blue circle around the Jewish celebration.
Draw a red circle around the American celebration.

My _____ Celebration
in my _____ Tradition.

EVALUATION REPORT

RELIGION IN ELEMENTARY SOCIAL STUDIES
LEVEL ONE

Compiled By

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RODNEY F. ALLEN

RELIGION IN ELEMENTARY SOCIAL STUDIES PROJECT
FLORIDA STATE UNIVERSITY
426 HULL DRIVE
TALLAHASSEE, FLORIDA
32306

00327

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Tallahassee, Florida

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Orinda, California

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Assistant Superintendent
Instructional Services
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Director of Instruction
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Wilmington, Delaware

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Kemblesville, Pennsylvania

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Superintendent
Avon Grove School District
West Grove, Pennsylvania

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Canada

Ms. D. Jai Turnbull
Clarksdale Public School
Halton Board of Education
Burlington, Ontario
Canada

"One's education is not complete without a study of comparative religion and its relationship to the advancement of civilization . . . . Nothing we have said here indicates that such study . . . , when presented objectively as part of a secular program of education, may not be effected consistent with the First Amendment."

from the majority opinion of the United States Supreme Court, 1963, Schempp Case

The religious dimension, or religion in its varied secular and non-secular manifestations, has to do with world view, a sense of reality from which a person and/or a community makes sense of life. This perspective is reflected in life style, the way in which a person or a community moves, acts, and lives. Religious experience is a significant dimension of life in all human societies.

The undeniable educational necessity for study about religion in public education is recognized at the level of higher education. Moreover, a number of efforts have been made at the secondary level. What is often overlooked, however, is the impoverishment of elementary level education which ignores the study of religion. This omission was recognized in a 1972 report on the treatment of minorities in elementary social studies textbooks. Among the criteria used by the committee of seven educators were the following:

"Is the role of a variety of religious groups in our society, both past and present, included?"

"Is the legitimacy of a variety of life styles acknowledged?"

"In dealing with various matters, do the authors commit 'sins of omission'?"

"Would the book tend to encourage a positive self-image?"*

The rationale for the Religion in Elementary Social Studies Project affirms that the study of religion is the proper and necessary responsibility of the schools, even at the early elementary level, and that its incorporation into the elementary program provides a more holistic approach to social studies education.

The child should receive a "complete" education from his earliest entry into school. Learning about significant areas of our society cannot be magically suspended until higher grade levels. The failure to provide

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*Early Elementary Social Studies: A Report in Regards to Their Treatment of Minorities (Lansing, Michigan: Michigan Department of Education, 1972).

correct information and guided sensitizing experiences in the area of religion may result in the early formation of stereotypes, misconceptions, distrust, and prejudice. The RESS program in learning about religion is non-denominational, non-proselytizing, and academically responsible. The program develops a broad conceptual framework, empathetic attitudes, and analytic skills at each child's level of development for investigating varied world views, life styles, and traditions.

The RESS program draws upon established research in determining content and methodology appropriate to the child's level of cognitive and moral development. At the elementary level, study about religion contributes to the development of self-concept as the child affirms his own or his family's world view and life style, whether it is secular or non-secular. At the same time, learning about religion in the elementary school fosters attitudes of empathy and appreciation that are vital to the working out of equitable mutual accommodations in our multi-religious society.

In this way religion in public education supports a primary goal of elementary social studies -- educating children to become thinking-feeling citizens whose judgments will be based on factual analysis and sound reasoning, tempered with empathy and compassion.

GENERAL OBJECTIVES

The purpose of the RESS Project in its six levels is to develop the following main ideas, main concepts, sensitivities, and reflective inquiry skills:

A. Main Ideas

1. The religious dimension has to do with worldview and lifestyle.

2. Worldview is a sense of reality from which a person and/or a community makes sense of life; this sense of reality is a belief about what is, and a commitment as to what ought to be.

3. Lifestyle is the way in which a person or a community moves, acts, and lives; lifestyle reflects worldview.

4. The religious dimension is manifested in both religious and nonreligious traditions.

5. Religious traditions develop out of the interaction of the adherents with the sacred in time and space.

6. A religious tradition is a pattern of thinking, feeling, valuing, and acting preserved by a community and manifested in symbols, events, persons, documents, artifacts, rites, customs, beliefs, and ideas.

7. Religious communication is symbolic; it points beyond itself.

8. The religious dimension is universally manifest in human societies.

9. The religious dimension is both a personal and a community experience.

10. The religious dimension and culture are mutually interdependent.

11. Religious experiences and expressions change over time.

12. The study of the religious dimension and of religious traditions is an integral part of the study of humankind.

B. Main Concepts

STORY [worldview, commitment] WAY [lifestyle]

Religious Concepts

Sacred Time	Myth	Religious Traditions
Sacred Space	Ritual	Religious Community
Sacred Literature	Ceremony	Religious Institutions
Sacred Objects	Celebration	Religious Adherents
Sacred Symbols	Religious Leaders	

Social Process Concepts

Diversity
Interaction
Change
Acculturation

C. Sensitivities

Developing self-concept

1. feeling free to make appropriate references to and statements about her own feelings, values, worldview, lifestyle, and religious and/or secular traditions

2. living openly by the commitments which his worldview and lifestyle entail

Developing empathy for others

3. appreciating the diversity of worldviews and lifestyles in human societies

4. supporting a person in his beliefs and behavior which are unique to his secular or religious tradition

5. considering the values of particular traditions which are involved in decisions people make

D. Skills

1. relating one's knowledge and personal experience to the learning situation

2. participating in a real experience through
   sense experience
   simulation
   field trips

4. developing and testing concepts, generalizations, and interpretations by
    - stating and checking hypotheses
    - acquiring information through
        - listening
        - viewing
        - interpreting graphic materials
        - reading
    - locating information
    - organizing information
    - comparing and contrasting
    - analyzing information
    - making associations

5. attaining concepts

6. attaining personal meaning of events and behaviors

7. applying generalizations and interpretations to make judgments

8. becoming sensitized through
    - exploring feelings and values
    - expressing feelings and values
    - empathizing
    - exploring implications and consequences

9. working with others effectively
    - social participation skills
    - creativity and expressive communications skills

LEVEL ONE: ORGANIZATION OF CONTENT AND LEARNING EXPERIENCES

MODULE ON STORY AND WAY*	MODULE ON SACRED SPACE	MODULE ON SACRED TIME
Encounters:**	Encounters:	Encounters:
1. Story	1. Personal Space	1. Birthday
2. Wonder	2. Homes	2. Perahera
3. Way	3. Making a Home	3. Passover
4. Joy	4. Diversity of Homes	4. Tradition
5. Tradition	5. Moving	5. Diversity of Traditions

*At this first level, the child explores three interrelated learning MODULES, each MODULE focusing on a particular area of inquiry about religious meaning and commitment.

**The ENCOUNTERS within a particular MODULE provide a series of sequential contacts between the child and the religious environment of human societies. The potential of each ENCOUNTER depends upon the child's predispositions and prior learning. It is expected that the learning outcomes will differ for each child in relation to his individual perceptions.

CONCEPTS AND ORGANIZING IDEAS FOR RESS LEVEL ONE

MODULE ON STORY AND WAY	MODULE ON SACRED SPACE	MODULE ON SACRED TIME
ENCOUNTER 1: Story story Every person has his own story.	ENCOUNTER 1: Personal Space space, personalization A person in his own special way can make a space his own.	ENCOUNTER 1: Birthday story, celebration Every celebration has a story.
ENCOUNTER 2: Wonder story, wonder People everywhere wonder at things around them. The things you wonder at are part of your story.	ENCOUNTER 2: Homes space, homes A home is a place for a family's special way.	ENCOUNTER 2: Perahera story, celebration Every celebration has a story, as seen in other lands.
ENCOUNTER 3: Way way Every person has his own way. Every person's way is a part of the way of her family and of other groups of which she is a part.	ENCOUNTER 3: Making a Home space, homes, construction meaningful space A family in its own way can make a living space its home.	ENCOUNTER 3: Passover story, celebration Every celebration has a story, as seen in our land.
ENCOUNTER 4: Joy joy People everywhere find joy in living. The joy you find in living is part of your way.	ENCOUNTER 4: Diversity space, homes, diversity A variety of homes are places for each family's special way.	ENCOUNTER 4: Tradition story, celebration tradition People who share the same celebration are said to belong to the same tradition.
ENCOUNTER 5: Tradition story, way, tradition People who share the same story and way are said to belong to the same tradition.	ENCOUNTER 5: Moving space, homes, moving, remembering Families can make new homes when they move. A person can remember his old home.	ENCOUNTER 5: Diversity of Traditions story, celebration A variety of people share different celebrations and belong to different traditions.

00333

RESS MATERIALS FOR LEVEL ONE

RESS MATERIAL	MODULE ON STORY AND WAY	MODULE ON SACRED SPACE	MODULE ON SACRED TIME
TEACHER'S GUIDE	Teacher's Guide, pp. 9-107	Teacher's Guide, pp. 108-158	Teacher's Guide, pp. 159-212
ACTIVITY BOOKS		Special Places	Special Times
READ-ALONG BOOKS	About Me	About My Special Places	
AUDIO CASSETTES			"The Story of Buddha's Tooth" "The Buddhist Perahera Celebration" "The Jewish Passover Celebration" "The Story of Hebrew Freedom"
SLIDE-TAPE PRESENTATIONS	"Stories of Other Children" "Wonder in My Story" "Ways of Other Children"	"The Water Jar Story"	
SLIDE PRESENTATION	Joy		

00334

THE RESS EVALUATION PROCESS

The Religion in Elementary Social Studies Project set out to explore two major aspects of religion study in elementary school social studies curriculum. In our evaluation we wanted to find out:

1. Can religion study be introduced into elementary school social studies programs in a way that would prove acceptable to

   a) diverse communities;

   b) professional educators (classroom teachers and administrators); and

   c) religion scholars?

2. Can students learn about religion effectively within the context of elementary school social studies curriculum consistent with

   a) the diverse needs, concerns, and developmental levels of elementary school students; and

   b) the extant goals of social education and emerging instructional methods defined as the "new" social studies?

Our evaluation process reflected these two broad questions. First, we were concerned with an Evaluation for Program Implementation which sought answers--however tentative--to questions concerning: Will schools elect to teach about religion? Will administrators, teachers, and communities be receptive? Will educators perceive religion study as another important aspect of social education? Will they accept a religion study based upon more than mastering facts about religions, and be willing to employ teaching methods based upon inquiry and reflection? What kinds of services and materials are needed to encourage successful program implementation?

Second, we were concerned with an Evaluation for Program Design and Revision. In this evaluation we needed information which would guide the development of a format and rationale for our program, and then, we sought critical feedback from classroom trials, teachers, religion scholars, etc. for a series of revisions in the teaching strategies and student materials.

The evaluation process involved each of the following stages:

Formative Research. While writing the initial proposal for this curriculum project and for the first six months after our funding, the project staff interviewed religion scholars and educators interested in the study of religion in public elementary schools. Information from these interviews was supplemented by searches in current literature on 1) approaches to the academic study of religion, 2) religion in public schools, 3) developmental educational psychology, and 4) current curriculum and instructional models. As our project's goals and format took initial shape, a consultation was held with religion scholars from across the continent. The staff interviewed experienced teachers and administrators for their responses and suggestions. Copies of the initial rationale and goals were circulated to community leaders expressing an interest --a procedure which has been followed throughout the Project's existence.

Classroom Trials. With a statement of rationale, goals, and format, the project staff began writing instructional materials and teachers' guides. As each draft of student lessons was prepared, classroom trials followed:

a) Initial Writing Stage--Each lesson was used with a small group of students or with one class by the author who used his/her observations to revise the lesson;

b) Local Intensive Stage--Once the materials for an entire Level had been written, initially tested, and revised by the author, a local teacher (independent of the project staff) used the materials. Video-tapes, teacher interviews, and student products (art, activity sheets, etc.) were used to guide revisions in the materials and guides;

c) Extensive Stage--The revised sets of material on each Level were tested in six centers by experienced classroom teachers (Kemblesville, Pennsylvania; Orinda, California; Oakland, California; Tallahassee, Florida, and Burlington, Ontario). Data was collected to guide revision by: 1) interviews with teachers, administrators, and students; 2) teachers' comments recorded daily in their Guides and in occasional correspondence; 3) reviews of student products (activity sheets, art work, stories, etc.); and 4) observations of classroom interaction on brief visits to the schools.

d) Scholarly Reviews--While the extensive tests were conducted, samples of the revised materials were submitted for review by religion scholars and by others concerned about instructional materials in this subject area, and

e) Summary of Findings Stage--This report is a summary of the findings, stressing revisions which seem necessary--after stages "c" and "d" above.

At this point, the project has conclusions about needed revision based upon: 1) teacher-community acceptance of our materials, 2) teacher judgments on the success of the program in their classrooms, 3) reviewers' judgments of the appropriateness of the materials, and 4) limited data on student learning. Based upon this experience, the project staff is seeking support for an intensive study of our program in the classroom under conditions which control for teacher competency factors and maximumize the diversity of student abilities and needs within classrooms. We are especially interested in a closely monitored set of field trials with careful data collection on the attainment of knowledge objectives (concepts and "main ideas") and our sensitivity objectives. Based upon such new information the staff would undertake a final revision of the materials and guides at each grade level.

I EVALUATION FOR PROGRAM IMPLEMENTATION

Data was collected for this phase of the evaluation by using interviews. First, the project staff interviewed a number of administrators and other professional educators when designing the project's rationale and later in establishing field trial centers across the continent. Second, the staff

interviewed teachers and administrators at school sites as the field tests were in progress. Finally, the staff worked with, and interviewed, teachers and administrators at school district meetings and workshops and, occasionally, at professional meetings. The results of these interviews were most revealing to the staff, but it is important to note that the conclusions are not the result of any systematic survey procedures.

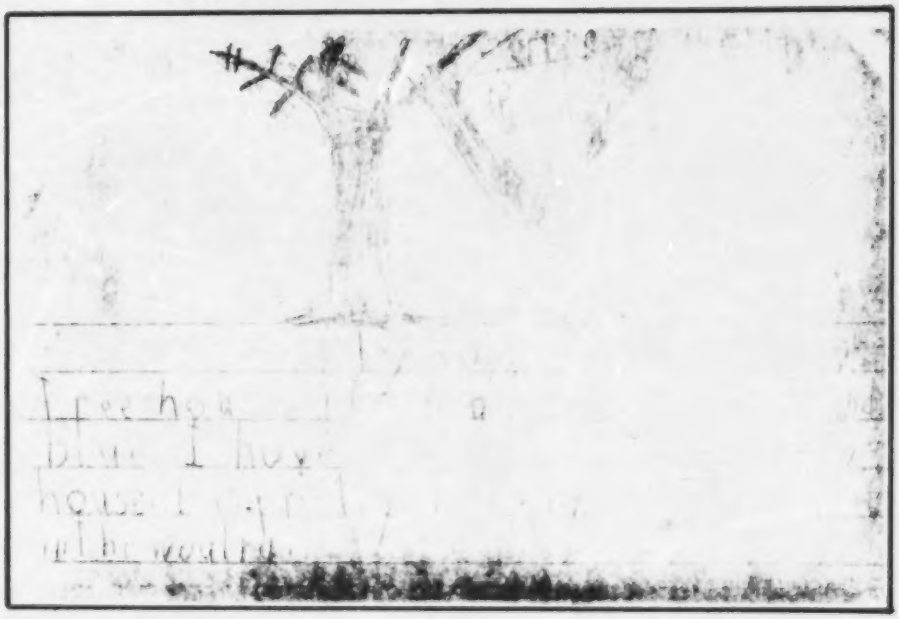
The major implementation problem centers on the word "religion." In discussions with administrators, the universal response was a wariness about teaching about religion in public schools. The degree of confusion about the Supreme Court decisions of 1962 and 1963 which affected the place of religion and religious activities is pervasive. Few school administrators seem aware that the Court banned the practice of religion but encouraged the study of religion. Also, upon suggesting that schools become involved in learning about religion, administrators and teachers became wary. They are concerned about the motives and intentions of the persons who make the suggestion and the goals of any program which set out to make the suggestion a reality. This response is generally linked to a belief that religion in public schools is a "controversial area" and will arouse community questions and challenges--an item that most school administrators feel they have in adequate quantity now! Underlying these areas of concern is the perplexity about what learning about religion and teaching about religion will "look like" in public school classrooms. Here images are difuse but administrators and teachers tend to have trouble seeing teaching about religion as involving similar techniques, competencies, and materials as in teaching about other facets of human behavior.

These same responses are present in our Canadian experience except that in the absence of any Supreme Court decisions administrators and teachers are emerging from a state-sponsored curriculum area which involved religious instruction and from which many teachers are pleased to be disassociated. Such reactions were explicit and implicit in teacher reactions during a briefing of a primary school curriculum task force until the rationale and objectives were set forth. The common response was an approval of those objectives and concerns. As the briefing continued, teachers shared their initial perceptions of religion study as set against their appreciation for the concepts and sensitivities which constitute the RESS objectives and procedures.

This antedote in Canada is typical. Once administrators and teachers get beyond the abstract term "religion" in discussions and in interviews to the project objectives and materials, their reservations tend to disappear and statements of support emerge. Almost every administrator who got into reading the rationale, the statement of objectives, and the materials suggested that the project ought to avoid confusion and resistence by dropping the term "religion." As did the teachers in Canada, the administrators suggested that our objectives were superb humanities and social studies objectives and should be presented as such -- without "religion."

Teachers who used the Level I materials and school administrators who supervised the field trials in their schools did not become embroiled in any critical community reaction. Parents were informed of the field tests and visitors to classes saw the materials. In several cases, the trials were reported in PTA meetings and via school newsletters. In one case, a local newspaper carried a story. Persons in the community who asked questions were supportive. Parents were accepting.

The major project implementation difficulty is, and continues to be, confusion surrounding the term "religion" and all of the reservations and images which the term conjures up. Persons who get beyond the word to the rationale, objectives, and teaching materials are accepting and supportive.



Level I field test teachers reported that the RESS materials, their content and objectives, related well to the regular social studies curriculum. Teachers used the extending activities and almost every teacher added activities which they normally did in another context (i.e., Who am I? lessons, building terrarium guest speakers, etc.). One of the reasons the classroom use of our materials took much longer than expected was the creative extension of our materials by teachers who added their own activities within the format and objectives set forth by RESS.

The teachers reported favorably on the match between the objectives and activities in Level I and their students' needs, concerns, and real life experiences. Students could relate to the lessons and teachers further this aspect by adding extending activities beyond those provided. Teachers in Canada had the same experience, even though many of the resources suggested were unavailable in their libraries. Teachers in rural communities did not have the extensive diversity of religious expression as did urban schools and students did not have such experience, but that was not noted as a major obstacle. Indeed, teachers used the diversity available as a springboard to heighten student awareness of the pluralistic nature of North America.

While the field test schools were selected to obtain sites in inner city schools, rural schools, and suburban schools, schools with homogeneous student populations and students with rich ethnic, racial, and religious diversity, and schools in the United States and in Canada, there was not a significant difference in teacher judgments of the materials and their impact upon student attainment of our objectives. The approaches and materials related well to student experiences and teachers were skilled in helping to build such relationships. When differences did appear among the field trial sites (in teacher judgments and student achievement), those differences seem better explained by difference in time available for use of the materials and teacher competency factors, rather than to the differences in the location of the field trial site and the children involved.

Teachers reported that student motivation and interest was as high or higher than the usual topics and materials explored by classes. They reported that students' attention and achievement was equal to or exceeded their performance on the usual social studies content.

Teachers were delighted that they could retain the materials, noting that they would use the materials in subsequent years. In some cases, colleagues in the school had heard about the field test, expressed an interest, and wanted to try out some of the materials in their own classes. Each teacher said that she would recommend the use of the materials -- and the study of religions -- to colleagues.

These comments from teachers who used the materials are most encouraging, especially after the general and pervasive reactions to the term "religion" and to the thought of teaching about "religion" when simply discussing the idea without reference to instructional objectives and materials. Those who have done it -- teach about religion -- are positively disposed toward such instruction, see it as complementing the social education of their students, and find it non-controversial in class and in their communities.

II EVALUATION FOR PROGRAM REVISION

ACTIVITIES BASIC TO THE ENCOUNTERS. Teachers reported that the children enjoyed making books of their "Story and Way." Since the national field test was begun during the second half of the school year, several teachers found it appropriate to have their students write stories to accompany their drawings. (Only drawings were suggested in the teacher's guide.) The stories and drawings show a very good understanding of the main ideas and an internalization of the sensitivities in the objectives.

Role playing and socio-dramas were praised as ways of getting concepts across clearly to first-graders, and as ways to develop the sensitivities specified in the objectives.

The read-along books were enjoyed -- both the books themselves and the activity of "reading along."

Most teachers reported that the children enjoyed the slides and tapes and that the children's recall of information so presented was good. However, two teacher suggested that more variety in the narrators and in the picture styles was needed.

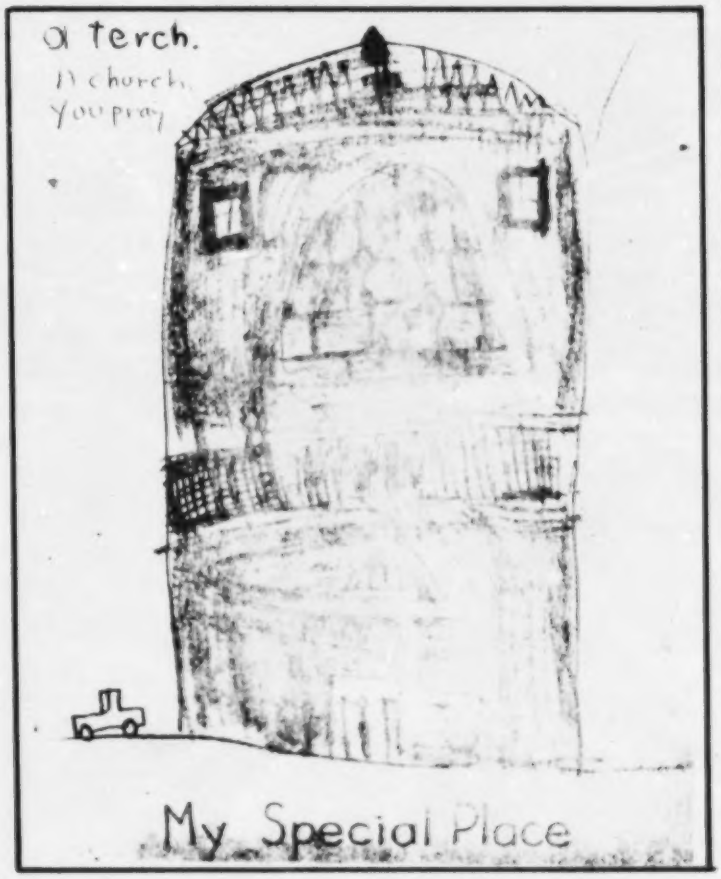
One teacher commented that there was not enough variety in the format of the Module on Story and Way. Her students tired of seeing slides and drawing pictures. One teacher felt that the Activity Books came too close together in use.

One teacher commented that an exercise in sequencing pictures into proper chronological order was very difficult for her class to complete. Regarding the same sorting task, none of the classes followed the RESS directions of cutting the pictures apart and then sequencing them. All numbered the pictures instead.

When sort cards were used in another location, involving sorting them into two categories and putting them into two envelopes, one teacher commented that the children enjoyed working with them.

One teacher commented (in regard to a suggested Extending Activity for an Encounter that her class did not get to complete before the end of the school year) that it would probably be difficult for first-graders to work with more than six sort cards at one time.

Several teachers commented that an Encounter contained too much material and too many activities to be covered at one time with a class. In several cases the teachers made similar divisions of the material into "one day's work" segments. Generally, the modules took more class time than the RESS staff had predicted. This was due, in part, to the teachers' use of Extending Activities, and questions and activities borne of their use of community resources and examples.



Test Center: 4

SPECIAL TIMES

Total Books: 101

Page	Activity	Blank/ Unused	Completed /Used
3	Birthday Sort Cards	1	101
4	Story Envelope		101
5	Celebration Envelope		101
8	Perahera Sort Cards	1	100
9	Story/Celebration Worksheet	7	94
12	Passover Sort Cards	7	94
15	Tradition Worksheet	5	96
16	My _____ Celebration in My _____ Tradition	4	97

This is a summary of student performance on the SPECIAL TIMES booklet. The first two columns on the left show the number of activities completed by students. The boxes below show student success. For example, on the Tradition Worksheet there were four items to be completed and all students were successful. On the Celebration activity students were asked to draw a picture (s=satisfactory picture, u=unsatisfactory, judged by whether the picture showed comprehension of "celebration.") and they were asked to complete two statements. 71 students did so successfully, 12 did one successfully, and 14 either did not answer the question or did not do so successfully.

Pictures

S	U
95	2

Correct

0	1	2	3	4	5	6
				2	9	81

0	1	2	3	4
				96

14	12	71

SPECIAL PLACES

Test Center: 5

Total Books: 132

Page	Activity	Blank	Completed	Pictures S	Pictures U
1	My Special Place	32	100	96	2
5	Atoni Cut-outs	9	123		
7	Homes Worksheet	35	97		
10	The _____ Home	7	125	122	3
11	The _____ Family at Home	10	122	112	10
12	Moving Sequence Cards	32	100		
13, 14 & 15	Moving Envelopes & Sort Cards	4	128		

Page	Correct 0	1	2	3	4	5	6
5		1			32	24	71
7	1	1	3	1	1	6	85
12	5	5	1	50	8	1	22

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EXTENDING EXPERIENCES. Many of the Extending Activities were utilized by the field test teachers.

Poems related to an Encounter and printed in full in the teacher's guide seemed especially helpful and enjoyable. However, several poems were marked by the teachers as being too difficult in vocabulary or too abstract for first grade children to understand and make a response.

A number of suggested books were read and teachers made frequent suggestions for additional books relevant to the Encounters. However, some of the materials (books, films, etc.) suggested for use in Extending Experiences were difficult or impossible to obtain in Canada.

Simple recipes were tried to the delight of several classes.

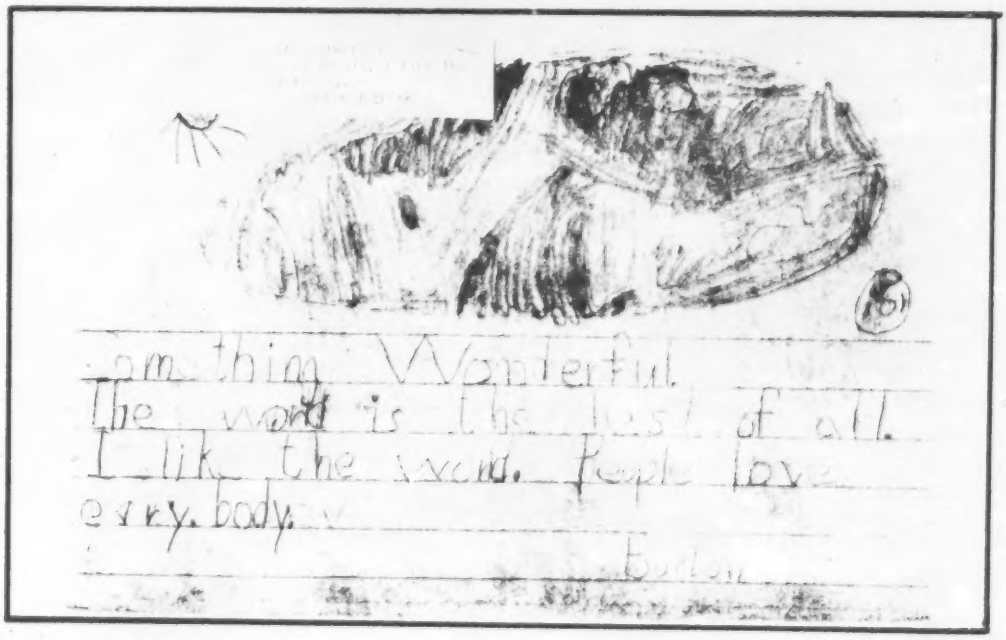
The activities of making "name chains," collages, and student booklets were praised as being of interest to the children.

MECHANICAL PROBLEMS. One class experienced difficulty in hearing and understanding the tapes because the tape recorder in use in the classroom was too small and had to be turned to full volume, thus magnifying any white noise.

Several teachers reported that stapling or taping (as suggested in the RESS directions for an activity) are not practical in first grade classrooms and that pasting would be more appropriate.

One teacher suggested that we include a prominent note to the teacher in the text of the teacher's guide at any point where a piece of material needs to be kept in the classroom for use in a later Encounter.

One class became confused when an activity called for drawing pictures in the Activity Booklets in a prescribed way (leaving the backs of pages blank.) These directions, on the format for this activity must be changed.



CONCLUSIONS. A system for designating (or suggesting) activities for able students, less able students, and more able students needs to be devised for the teacher's benefit.

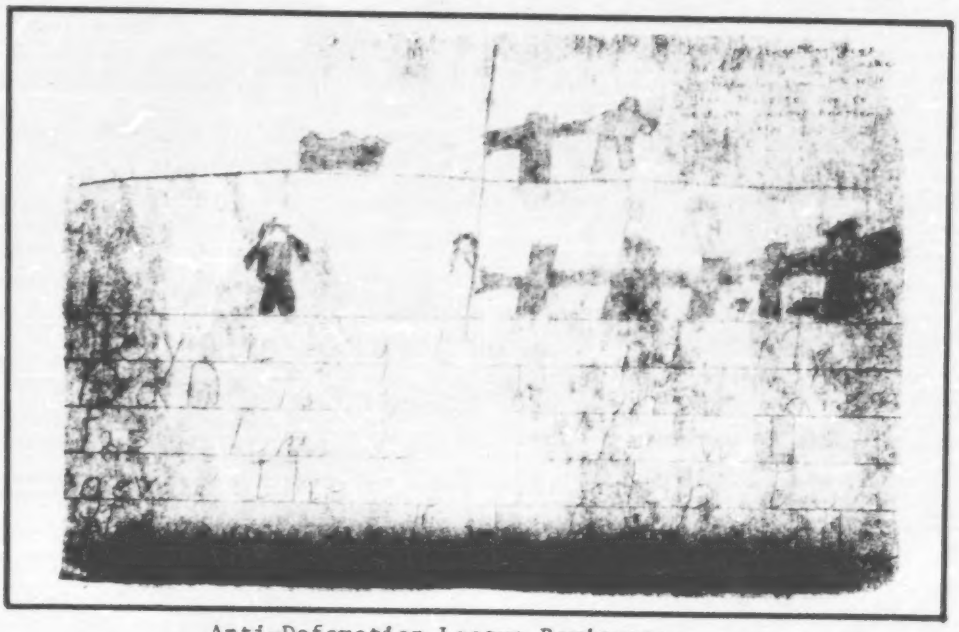
Many Encounters need to be divided into suggested segments, appropriate for completion at one time.

The poems in the Extending Experiences which have been marked as "too difficult" do seem to be genuinely too difficult and should be removed.

Some additional resources should be added, especially using Canadian sources.

The whole activity of the sequence cards concerning Bonnie moving could be dropped without a significant loss to the main point of the encounter on moving which is sacred space and its re-establishment (not time). This activity caused a lot of problems.

When tapes are re-cut, some additional narrators must be used for variety and interest. Taping techniques must be improved.



Anti-Defamation League Reviewers

Page in Teacher's Guide	Comment
	[Responses and revision suggestions of the RESS staff are given in brackets.]
	We found the material sensitive and sound.
	For the most part the following are minor suggestions:
181	There is mention of "horseradish and toothpicks." Toothpicks have no(?) the tray. Certainly no religious significance. This word should be removed. [Suggestion to be followed in revision.]

You have separated into two words that which is one. Nishtanoh is one word. You may wish to use the pronunciation used in Israel and by more and more Jews in America today. Therefore, the transliteration for that sentence would be "Mah Nishtanoh Halailah Hazeh?" [Correction to be made in revision.]

Individual Teacher's Overall Comments

The bibliography was not helpful given our library resources. There are many books, films, records, and filmstrips available which will fit into the course. Another year (assuming I will start earlier) I will strive to work up a bibliography for my use. [Full revision will include expansion of suggested resources.]

I wasn't happy with the pictures in the "Special Places" and "Special Times" activity books. They just weren't first grade pictures.

Concepts were a little hard for first grade.

As far as evaluation was concerned, I felt this group had a greater understanding and willingness to accept differences than many previous groups I have had. However, in addition to RESS, I had pupils who fostered this -- a Spanish-speaking Puerto Rican child, a little Chinese girl who spoke only Chinese, and two black children.

I am happy to have been a part of this program and will use most of it another year.

The children really have enjoyed the project. The parents have been interested and most pleased.

We've gotten very interested and possibly spent too long on American Indian beliefs and traditions.

We completed everything and included Memorial Day on our own.

We've even gotten into weddings, baptisms, funerals, and such.

There has been a "lot of learning."

In the beginning we intended to write our own stories and write about our favorite celebrations (changing the use of the pages in the Activity Books), but as new students came in we gave up the idea and returned to the activities suggested.

The children especially enjoyed role-playing.

Thank you for the opportunity to teach the unit.

I'm planning to use it again next year and start it in the Fall when we begin our first Social Studies Unit "Who Am I?" in the Man Develops Responsibilities Unit.

With the exception of some poems that were too difficult . . . and a very hard lesson on ordering of pictures, the program went very nicely. I think you have a fine, motivating variety of activities for the children.
[Some difficult poems and one picture sequencing exercise will be cut from the revised edition.]

The encounters seem long and I've had to break them up into smaller sections. Listening, looking, discussing sessions can only go on 15 or 20 minutes with my six and seven year olds.
[In the revised Level One Teacher's Guide more Encounters will be marked with dotted lines suggesting shorter learning segments.]

I have listened to all of the tapes for Level One on two different cassette players. The problem seems to be particularly on the following sections: Story, Wonder, Goold, Buddha's Tooth (worst), and Passover. Water Jar had some problems but was the best for the narrator of all the above. The narrator's ennunciation is fine and her voice is very pleasant for children; however, it does not come through as sharp and clear. Some adjectives might be blurred, fuzzy, muffled. It seems as though she had the mike too close when recording. There is rather an effect of double or over-sound. The voices of the woman and man who did Rogelio and Adayod seem sharp and clear. There are some elements of fuzziness but they are generally better for commanding attention and understanding when the sound is going out to a large group. I thought they spoke a little too fast for the children's best comprehension. Another problem is that we must play the tapes at top volume. There is a certain amount of movement, noise, or whispering, etc. from 32 wiggly little ones -- just sitting in a group. On account of the number in class and the physical set-up there is a certain amount of spread away from the cassette. The fuzziness exists at 7 on the volume scale, but at 10 where I must play it the problem is compounded. Very low, it's satisfactory.
[Field tests have shown some technical problems to be due to tapes and slides, some due to cassette tape players and slide projectors used in the classrooms. Revision will include seeking technical improvements in recording slide reproduction and encouraging the use of high quality equipment in the classroom.]

Could there be more variety in voices and picture styles used in stories?

Activity books came too close together in time and the children lost interest in keeping the book for coloring.

The project staff has compiled a dozen pages of detailed comments by teachers on specific aspects of the student materials and teachers' guides. Each comment is keyed to one or more suggested revisions. Readers would need a copy of the Level I guide and a set of the materials in order to comprehend this detailed set of suggested revisions. Due to the length of this compilation, copies have been made only for our office files and for funding agency review.

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